

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVIII, No. 8

MAY, 1928

Popular Preaching

Religious Nihilism

Catechetical Methods

Inconsistencies in St. John of the Cross

Material Phase of the Marriage Problem

Sacrum Septenarium

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;

Recent Publications

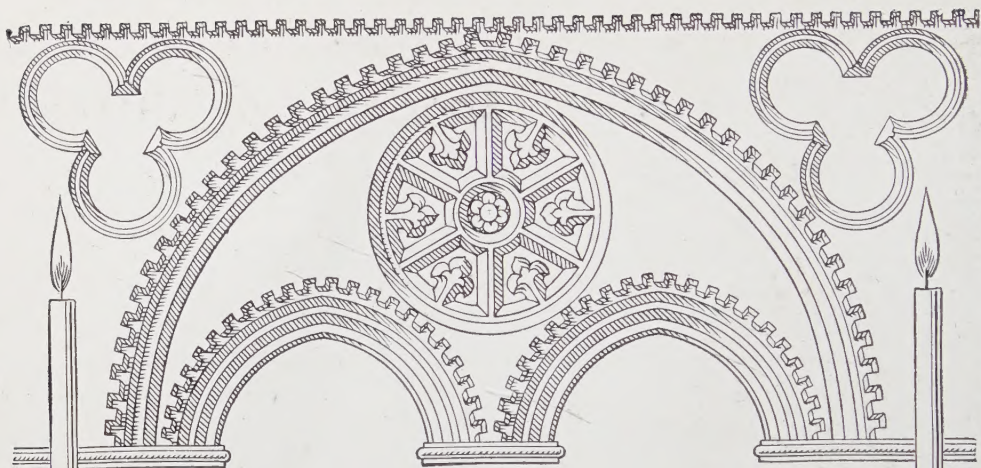
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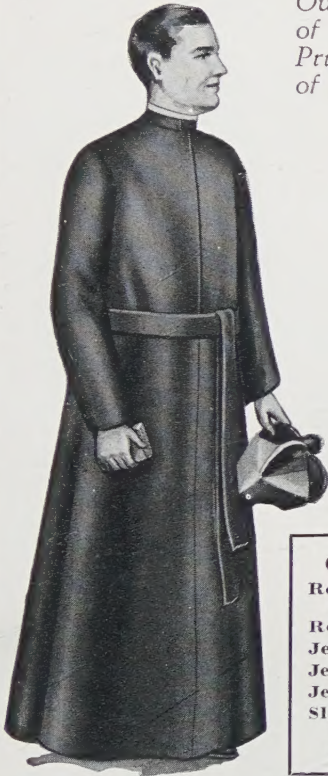
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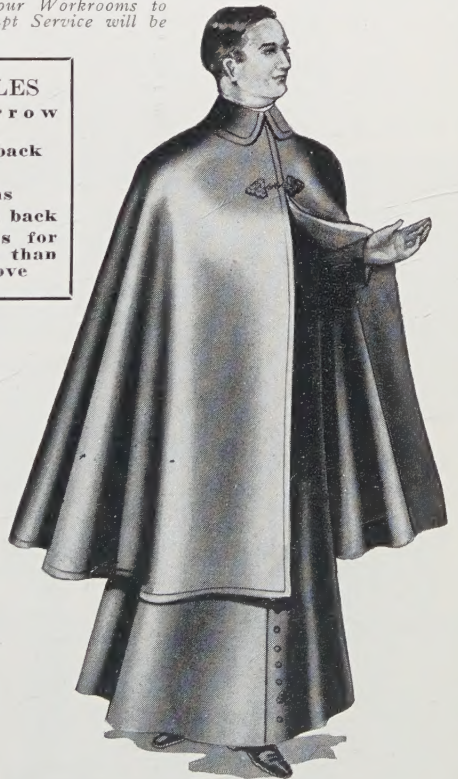
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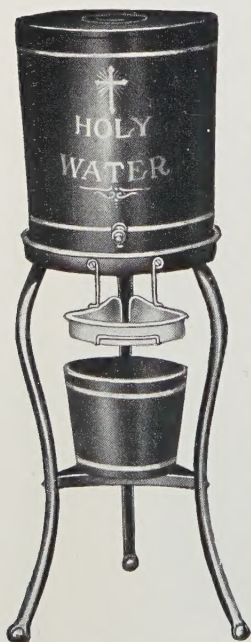
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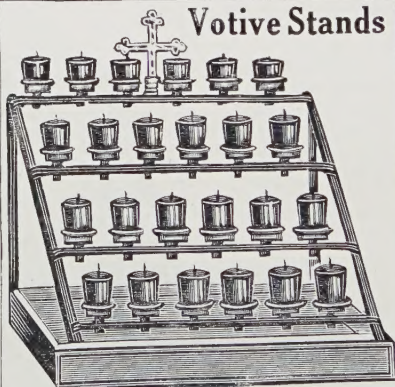
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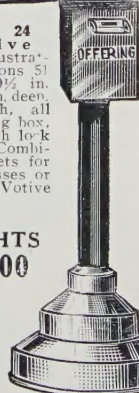
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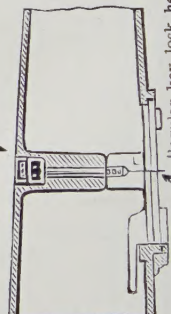
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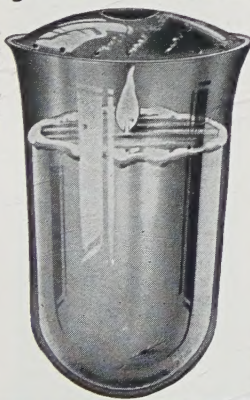
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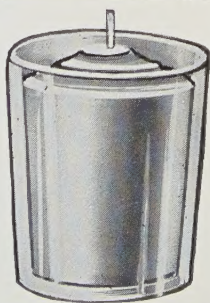
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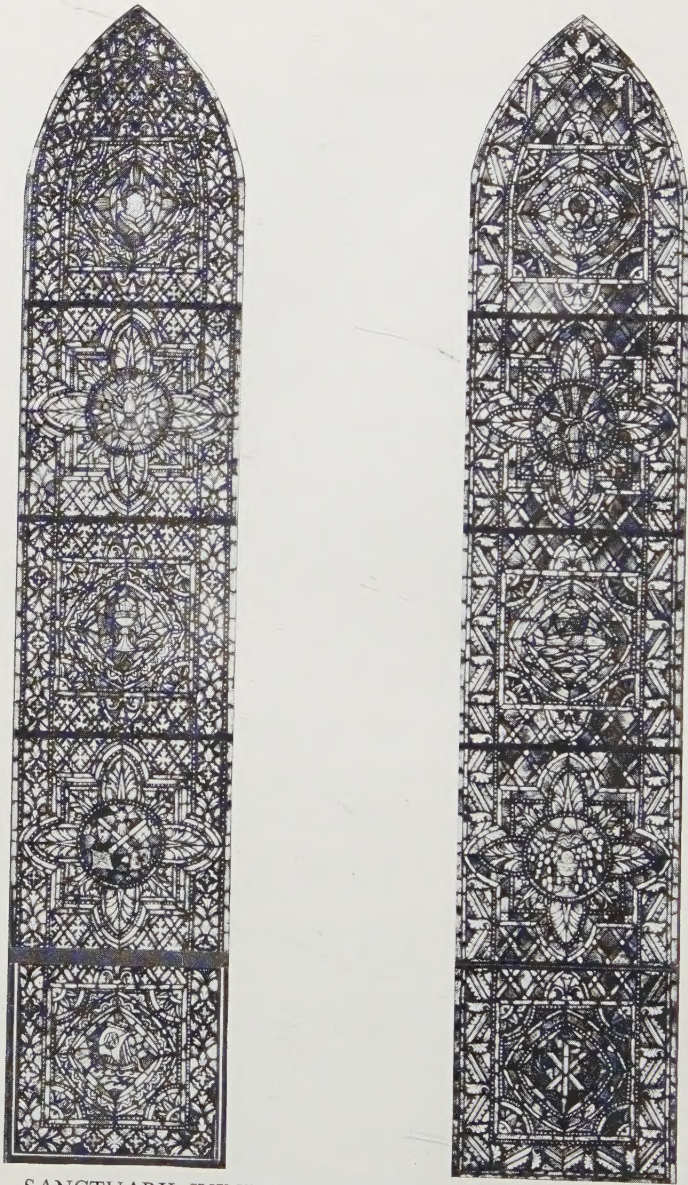
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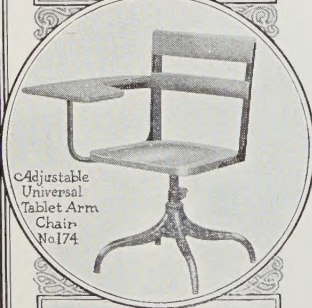
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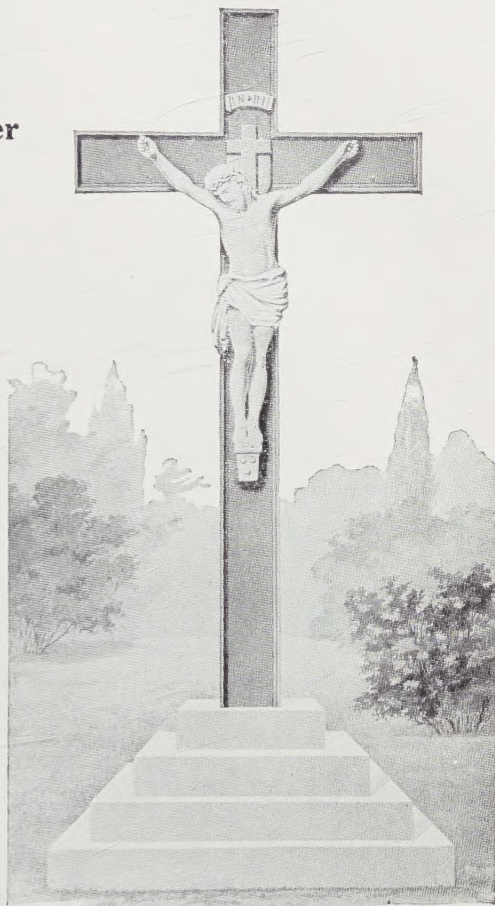
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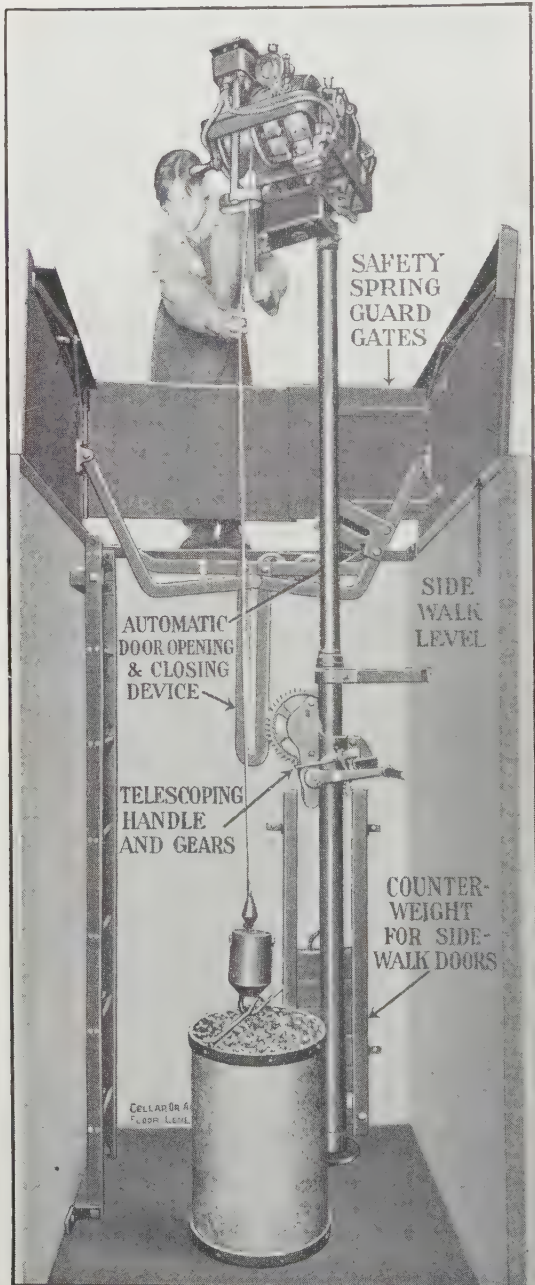
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Vol. XXVIII

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No. 8

PASTORALIA

Religious Nihilism

In the realm of religion unaided human reason is a very unsafe guide. Its faint and unsteady flickerings will not be able to keep man on the right path, but on the contrary will entice him into the devious byways of error. In the department of religion as well as that of morality, human reason has ordinarily proved itself to be a destructive agency, the main function of which seems to be to tear down rather than to build up. This fact is but too patent in human history. What men have done with religious truth and moral principle, whenever they emancipated themselves from the guidance of religious authority and trusted unduly the dim light of reason, makes sad reading. Present-day experiences confirm the testimony of history on this point. Our age has reached a condition which may aptly be designated as religious nihilism and moral chaos. It came to this deplorable state by the road of private interpretation. When, at the time of the Reformation, man repudiated external religious authority and proclaimed the supremacy of individual reason in all matters that pertain to religion and morality, a process of religious disintegration and moral dissolution began, which now has run its full course. At the outset man attacked only supernatural truth, but soon he turned his destructive criticism with ruinous effect on the entire body of natural religious and moral truth, and the most fundamental human convictions were questioned. Negation progressed until it had swept away every vestige of truth. Once more human reason has clearly demonstrated that, if left to itself, it can only destroy. Today that part of the world which has discarded revelation is as poor in religious truth and moral principle as paganism in its darkest days. Observers of the times speak not inappropriately

of a return to paganism. It is the tragedy of the human race that it cannot steadfastly pursue the course of truth except under the illumination of divine revelation. Without this supernatural assistance human reason is like a rudderless ship, unable to steer a steady course, deflected by eddies and cross-currents and finally sucked into disastrous whirlpools. Supernatural religious authority protects not only revealed truth; it safeguards also natural religious and moral truth. Human reason is truly safe only in the shadow of religious authority. This being so, we need not be surprised at the vagaries and excessive follies of the modern mind that boasts of having cast aside the shackles of all supernatural authority and declares itself absolutely autonomous and self-sufficient in all provinces of truth. Human reason has brought the world to a sorry pass, and reduced religion to a sad plight.

This unfavorable condition of religion in our days is most intimately connected with the deplorable state into which the non-Catholic Churches have fallen. Their differences among themselves, their inability to agree on any doctrine, and their wavering and hesitating attitude towards Christian truth, render them incapable of giving an authentic message to the world and of bearing convincing testimony to religious truth. When these denominations do not know what to believe, how can they feed hungry souls and break to them the bread of life? Disappointed men who are starving spiritually, turn away from them only to fall into the hands of those who will rob them even of the last bit of truth by which men live. To live man needs substantial food. His spirit also requires solid nourishment, but this solid spiritual aliment is not furnished by the Christian sects of today. Their hands are empty. As a consequence, souls in our days are in a religious sense actually underfed. They want definite doctrine, they are looking for clear-cut and authoritative teaching, and there is no one to supply it to them. And, still, the majority of the sects are concerned lest they teach too much of Christianity, and are anxious to trim their message still further and reduce the content of their doctrine. Such a diluted diet, however, does not satisfy the human soul. "Too long," says *The Christian Leader*, "we have been at the impossible task of whittling down this man's creed and that man's creed to find an irreducible minimum which each might accept. . . . The thing the world needs is

deep and abiding faith." Truly, the world needs faith. But whence shall this faith come? St. Paul tells us: "Faith then cometh by hearing; and hearing by the word of Christ. And how shall they hear without a preacher?"¹ We might continue: "And how shall the preacher be able to preach if he cannot make up his mind about the message he is to deliver to his hearers?" Without dogma there can be no preaching as Christ and St. Paul understood it, and without preaching there will be no faith. Accordingly, the modern sects who have emptied their preaching of all dogmatic content and abolished creeds, find themselves in a hopeless blind alley from which they are unable to escape.²

Entirely too many misread this hunger of the multitudes for truth. They imagine that men want a statement of the truth which they can fashion to their own liking, and which they can interpret in their own manner. Now, that is just what man really does not want at all. He wants a truth that is as hard but likewise as transparent as a diamond. He wants a truth that he must accept as it is, and that will refuse to be molded in any manner. A genuine believer looks for a statement of the truth that is absolutely unyielding. Plastic and amorphous truth that presents no sharp angles, no well-

¹ Rom., x. 14, 17. To preach enthusiastically and in season and out of season, one must be so full of the truth that of itself it presses for utterance. One who really has nothing to say, grows weary of the saying of it. It is natural that the man to whom Christianity does not mean a definite set of doctrines, will turn to other topics to fill the time he must spend in the pulpit. How different is it if he knows that he has a message to deliver! Anent the lack of definiteness in modern Protestant preaching, *The Press* (Detroit) says: "But it is a fact that the enlargement of cultural scientific and historic knowledge of all sorts has seriously unsettled the beliefs of millions of Christians, including most of the more brilliant leaders of the churches, and these people are at present hard put to it to rearrange their ideas on some satisfactory basis. Unless and until they can do so, their potency as militant, well-drilled, effective soldiers in a war for righteousness and enlightenment must of necessity be limited. People who are not quite sure what they believe regarding matters that are fundamental, can scarcely be expected to work very hard or strike very hard as crusaders. They must clear up their ideas before they can do so."

² Churches that have no truth to offer the honest inquirer, can serve no useful purpose. Thus, Mr. A. Clutton-Brock writes: "In England, now, there is a great desire for belief, satisfied by no existing church or sect. There are still Rationalists, who continue to prove that what is said in the Book of Genesis about the creation of the world is not true; but they are a little negative sect by themselves. Even the fun has died out of their activities; they have lost the joy of audacity. We all know what they continue to prove; and our desire is to believe, not to disbelieve; but what? Many varieties of Christianity offer us belief; but not one of them satisfies us. They all have their convinced believers, but they do not win the ablest, or the most naturally religious, among us. These do not reject Christianity; they do not think that the Christian effort of feeling, of thought, of conduct, which has been maintained now for nearly two thousand years, has been futile or mistaken; but they are not content with any present statement of the Christian faith" ("Religion Now," in *The Atlantic Monthly*).

cut surfaces, and no clearly outlined facets, does not serve the purpose. In a recent booklet³ dealing with religious education, Dr. George Coe offers as a remedy for the indifference of modern youth to religious instruction "a more plastic conception of religion as in the making." To this preposterous proposal a reviewer in *The Acolyte* (January 1, 1928) fittingly remarks: "In thus mistaking the mold for the thing to be molded, the author forgets that a plastic religion as he understands it would be unacceptable to any youth, of our age or any other; and that, if religion is to mean anything at all, it must be just as plastic, but no more, as is mathematics or any other science. The conception of religious truth as something as permanent as the stars is entirely foreign to his mind." Of this plastic religion, which cannot be expressed in definite terms, which settles no doubts and answers none of the stubborn questions that harrass the mind, we have had entirely too much. It always ends where it began. Neither youth nor adult age has any use for it. And, just because this living generation does do its own thinking and does criticize, it cannot become reconciled to a plastic religious truth. It draws the logical conclusion: if it can have only plastic religious truth, it may as well have none at all. Hence, it rejects all religious truth and plunges boldly into irreligion.⁴

To be acceptable to men, religion must be positive in its statements. It must come with the clearness and the precision of a clarion note. Otherwise it will be drowned and disregarded. In seeking to win increased membership by abandoning creed and adopting a religion without dogma, the modern Protestant Churches have taken the wrong direction. They have served the cause of infidelity and irreligion.

THE DECLINE OF FAITH

Undoubtedly there once flourished in the various Protestant denominations a vigorous and sturdy faith that clung tenaciously to at least a part of revealed truth and held in high respect the Word

³ "What Ails Our Youth?" (New York City).

⁴ "Unquestionably," writes *The Camden Post*, "the youth of today is thinking more definitely than did the youth of a generation ago. And youth's thinking on religion is just as logical as it is on other subjects. Probably the only difference in the generations is that the youth of today is more alert than that of yesteryear. It wants to be shown." When a keen mind analyses the modern substitutes for religion and ponders the modern inadequate statements of Christian truth which result from an impossible compromise, the outcome must be fatal. An undogmatic Christianity cannot appeal to a thinking mind.

of God. Faith of this type has, to a large extent, vanished. The reasons for this are many. We shall enumerate a few.

As long as the various religious groups remained in comparative isolation, it was possible for each one of them to flatter itself that it possessed the truth. But, when the barriers of isolation broke down and each came into intimate contact with the other, this illusion suffered a severe shock. Even the most thoughtless could not entertain for any length of time the idea that they were all simultaneously right. The only way in which they could escape from the difficulty was by claiming that doctrine did not matter. Comparison of these divergent creeds proved their undoing. Indifference to creed was the necessary result. Thus, faith became anemic and dwindled away. Even now we have a vital faith with its attendant intolerance in undeveloped communities where there is little social contact between the dissenting sects. In the presence of innumerable varieties of doctrine faith cannot continue to exist. Faith is wrecked by dissenting and conflicting creeds.

Faith dies unless an authoritative doctrine is proposed with unhesitating assurance and absolute conviction. When the ministers of the various sects gave thought to the irreconcilable doctrines existing among them, they lost the courage to put them before the members of their congregations as matters of belief. It may be said to their credit that they did not have the heart to expect their hearers to believe what they could no longer believe themselves. They made little of doctrinal belief, and placed the emphasis on right living or turned to the discussion of the topics of the day. Surely, genuine faith could not survive in the absence of all dogmatic preaching.

A third reason for the decline of faith is the absence of sufficient religious instruction in the days of childhood and youth. The divergence of religious opinion rendered teaching of religion impracticable in the public school. The Sunday school was unequal to the task. In the home but little, if any, religious teaching was imparted. Religious ignorance and unbelief had soon to follow where religion was not systematically taught. That is the situation we are facing in our days.⁵

⁵ Mr. Mather A. Abbott, an ardent champion of the growing generation, acquits them of most of the charges brought against them, but admits the charge of irreligion. He attributes this—justly, it seems—to lack of proper instruction:

Dr. Luther A. Weigle, who holds the Sterling Professorship of Religious Education at Yale University, when asked to give his frank opinion of the status of religion, gave the following reply: "There are many mature and otherwise educated men and women of today who are not sufficiently interested in religion even to oppose it. They simply ignore it. . . . One reason why so many of the present generation of middle-aged men and women ignore religion, is because their education has ignored it. As a result, we are beginning to reap the fruit of our fathers' mistake in taking religion out of the schools. We have committed the education of our children to a system of public schools which we have almost completely stripped of religious elements. Public schools are at the mercy of minorities in matters of religious conviction. Whenever a group or even an individual objects, on conscientious grounds, to any religious element in the program of these schools, that is eliminated and nothing else of a religious sort takes its place. The result is the present situation. Public schools in many places are afraid even to use words that have religious connotations. Recently, in one of our great cities, formal objection was made to the observance of Christmas in any form by the public schools! The objection failed only when the superintendent of schools pointed out that the Christmas tree, the Yule log and the mistletoe have a history among the Teutonic tribes, antedating the Christian era. The public schools of that city may still take note of Christmas because, forsooth, it is a pagan holiday. The religion with which certain of its symbols were once associated has been dead so long that no one can object to it. The separation of State and Church is a precious principle of religious freedom. . . . But this principle must not be so constructed as to render the state a fosterer of non-religion or atheism. That is precisely what we are in danger of doing in America today. . . . It is one of the tragedies of our time that Protestant, Catholic and Jew, Fundamentalist, Evangelical and Modernist

"Secondly, the absence of religious instruction in their youth. Unfortunately, the mothers are too busy to give the fireside and bedside talks that they used to give the little fellows, and the fathers are too busy in business even to tell them the truth about the sex problem. . . . So, though the fear of God is the beginning of wisdom, the modern generation is practically without it" ("The New Generation," in *The Nation*, December 8, 1926). Bishop W. T. Manning of New York says: "It is a tragic fact that we are educating our children under a system of public schools in which religion is scarcely recognized. We are reaping the natural results."

should quarrel with one another, while the real foe of American institutions—irreligion—wins the minds of our children.”⁶ As the light of faith failed, irreligion made its entrance and tainted all layers of society. “With some warrant,” says Dr. Angell in his baccalaureate address at Yale, “our age is alleged to be glaringly irreligious, although it is stark indifference rather than aggressive opposition to religion which is its most striking characteristic in many of our social strata.”

Revealed truth primarily and directly benefits the community of believers, but indirectly it is also of great value to the non-believing world. It makes an important contribution to human thought in general, by which the non-believing part of mankind may greatly profit. Revealed truth leavens and impregnates human speculation, and gives orientation to philosophical thinking. Metaphysics will somehow be influenced by the doctrines of revelation. The idea which men hold concerning God, their concept of human nature, their notion of the universe, will in a manner reflect the light which revelation sheds on these subjects. The full light of the Christian revelation, of course, illumines only the Christian world, but its radiance is not by any means confined to these narrow limits; it overflows these natural boundaries and is diffused throughout the rest of the world. “That was the true Light,” says St. John, “which enlighteneth every man that cometh into this world.”⁷ The darkness of human ignorance is, therefore, less dense in the world on account of revelation even for those who do not accept it. Around

⁶ Quoted from “God in the Schools” by Nathaniel Sherman, in *The Philadelphia Record* (February 20, 1927). The passage has been quoted because it confirms the contention that irreligion is a common phenomenon in our days, and because it agrees with the etiology of this lamentable fact given in the preceding paragraph. The way out of the muddle is perhaps not quite as easy as the writer envisions. We follow him with interest, but at the same time with considerable doubt when he continues: “The churches must coöperate more understandingly than they have hitherto done in a common educational purpose and policy. They must cease overemphasis upon differences to the neglect of their common faith and aspiration. That has been responsible for the present situation. In America we have not State and Church, but the State and a hundred disagreeing churches. That is why the State in its educational function has passed the churches by. Let religious bodies agree on the educational policy they desire in the schools; let them do their share of the education of children in a way that merits recognition and a fit measure of recognition will follow. In some communities such a movement is well begun.”

⁷ John, i. 9. We may also refer to the parable of the light that is not to be placed under the bushel. Christian faith enlightens the world in more than one sense. Philosophy cannot escape contact with this light, and cannot but profit by this contact.

the narrower circle of the world of believers there is a fringe of luminosity in which all mankind dwells. This light, though somewhat dimmed by remoteness, illumines the mind of the philosopher who has the advantage of living in a Christian environment. Philosophy will be able in such an environment to maintain itself on higher levels.⁸

Now, it follows that, when Christian teaching in the churches is neglected, not only the members of these congregations suffer, but also that indirectly others are deprived of much illumination. If, therefore, philosophy in our time has fallen on evil days, that is due in part to the fact that in Protestant churches positive teaching of revealed truth has been sadly neglected. Out of these churches come only faint gleams of truth that are unable to penetrate the darkness in the surrounding world, and human reason is plunged into benightedness when the scattered rays of revealed truth cease to reach it. Philosophy falters when revelation becomes inarticulate.

When the churches themselves are not saturated with doctrinal teaching but on the contrary suffer from doctrinal anemia, very little light can seep through to the surrounding world to serve as an orientating and fructifying factor. As a consequence, the surrounding darkness will become opaque and impenetrable. The dearth of positive and constructive teaching within the various Protestant Churches, their internal doctrinal dissensions and their own doubts have intellectually impoverished the world and thus inaugurated the religious nihilism of our days.⁹

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⁸ The world willy-nilly shares in the light that has been kindled by Christian Revelation. Philosophy becomes more seeing in a world flooded with the brightness of Christian truth. It is this idea which Mr. R. C. Hutchison labors to bring home in an article entitled "Christianity and Proselytism" (*The Atlantic Monthly*, November, 1927): "Evangelical Christianity is usually represented as a proselyting religion, the benefits of which are for those who become Christians. . . . But Christianity has another function and another message which do not involve proselytism. . . . When Christ stood in the temple and cried to the surging mob that He had drink for their thirsty souls, He knew that most of them would never become Christians. Yet, He did have refreshment for them all. . . . Christianity likewise has such a gift." The Christian theology reacts on natural theodicy, Christian ethics on natural ethics. This is a natural byproduct of Christian teaching. In a similar way, the Chosen People kept alive in the world around them some worthy idea of God and an elevated concept of human destiny.

⁹ Of the failure of Protestantism in this respect Mr. Rollin Lynde Hartt writes: "As a teaching force," says the president of a famous university, 'Protestantism has abdicated.' Question a Catholic concerning his religion, and you get a definite reply. He has been taught. Question a Protestant, and there comes a puzzled look, then a moment of mental rummaging, then an answer so vague that, once

he has got his ideas in front of him, the man seems more perplexed than before. Ten years have passed since army chaplains first discovered the failure of Protestantism as a teaching force. Boys, a majority of whom expected soon to die, had never grasped the meaning of Christianity. No one had taught them. It was too late to teach them then. . . . Theosophy, Christian Science and New Thought have all gained ground at the expense of the churches. It was easy; their converts did not know what they were so lightly abandoning. More and more college men—and college women—have drifted away from the churches, assuming that they have outgrown Christianity. . . . Since then, agnosticism—atheism, to be more exact—has been popularized in fiction. One novel, which must have reached at least a million readers, is strewn all through with ideas borrowed from Ingersoll and Tom Paine. What will be the effect of those ideas upon people who have never been brought to understand why Christianity has outlived not only Ingersoll and Tom Paine, but the dread Charles Darwin himself?" ("Protestantism looks to the Monasteries," in *The Forum*, March, 1928).

CATECHETICAL METHODS

By RUDOLPH G. BANDAS, PH.D., S.T.D. ET M.

The heart of a child is unusually plastic and receptive towards every noble feeling. Whatever is implanted in the child's mind at any early age takes deep root, and becomes a permanent acquisition. Hence it is that men hardly ever lose the first impressions received in childhood. In no department of education is this verified to such an extent as in that of religious training. If religious instructions have vexed and wearied the child, if he has formed a sad and somber idea of virtue, he will very likely bear a secret aversion to religion during his whole lifetime, and even incline to unbelief. If religion seemed to him a mere formality or a hard law, if he applied himself to it from necessity and not from love and joyous enthusiasm, the labors of the teacher will be to a great extent in vain. If he finds weariness in study and pleasure in his games, is it to be wondered that he submits impatiently to the one and runs eagerly after the other? Conditions such as these, we have reason to think, are not attributable to our parochial schools, which are commanding such worldwide admiration. That a satisfactory state, however, has not as yet been reached, is evident—for example, from the fact that mixed marriages are not diminishing, and that vocations to the religious life are not in proportion to the number of children under our exclusive charge.¹

Why should religious training follow its own individual way and not profit by the latest profane didactic methods? We readily grant that the doctrines of Jesus Christ and profane learning cannot be placed on the same level, and that the religious teacher, while making use of profane didactic means, must also rely on the assistance of divine grace. But it is also true that grace does not destroy nature, and that, consequently, correct catechetical methods cannot be opposed to the didactic rules established for profane science. Now, in

¹ Cfr. E. R. Hull, S.J., "Collapses in Adult Life" (St. Louis, 1920), a pamphlet supplementary to the "Formation of Character" by the same author. There is perhaps no educational problem which has occupied the Church in Europe in recent times to such an extent—nor any which is beginning to be so vital to us—as the "Boy Problem" or the "Young Men's Problem." The present writer is in active communication with many Young Men's Associations on the Continent of Europe, and promises to give an exposition of their methods and doctrine in the near future.

what manner is religious instruction often imparted to our children? Frequently it is a mere memory cram and a scrupulously accurate reproduction of verbose and abstract formulæ which the children can hardly pronounce, much less comprehend. Many children repeat the correct answer of the Catechism in the same glib and thoughtless way as the altar boy recites his Confiteor and strikes his breast. Their hearts and wills are left as cold and untouched by these daily intellectual drills as by the multiplication table. Nay, the worst rascals often give the best answers in catechism. Frequently these exercises of verbal memory, instead of developing in the child the right Catholic instinct, end in making religion itself an insufferable bore. The abstract forms, instead of promoting growth, turn out to be non-functional memory loads and dead accumulations which paralyze and crush the mind. Would any one try to make adults believe that they can grasp the sense of a statement, not by an exercise of reason or understanding, but by an exercise of memory. "The child will retain the words," it is said, "and later, as his intelligence matures, he will realize the force of them." One might as well feed a piece of solid food to a mere infant, and say that when he grows up he will digest it.²

It is a fundamental psychological law that with children, and frequently also with adults, an object presented to the mind for the first time is not grasped intuitively or integrally, but only in its external outlines. It is only slowly and after repeated efforts that its inner nature, its deeper and essential characteristics are finally grasped. Hence, any attempt to divide mechanically into several equally proportioned parts the instructions designed for children from six to fourteen years, would be simply absurd. Again, the

² The reader will find a satisfactory exposition of the principles of catechetics in Gatterer-Culemans, "The Theory and Practice of the Catechism" (New York City, 1924); S. G. Messmer, "Spirago's Method of Christian Doctrine" (New York City, 1901); "The Catechist's Manual" of the Christian Brothers (Philadelphia, 1912). One might also consult P. A. Halpin, "The Instruction and Moral Training of Children" (New York City, 1909); M. V. Kelly, "Zeal in the Class Room" (Chicago, 1922); R. MacEachen, "The Teaching of Religion" (New York City, 1921); J. A. Weigand, "The Catechist and Catechumen" (New York City, 1924); F. M. Kirsch, "The Catholic Teacher's Companion" (New York City, 1924). Excellent articles on the teaching of religion will also be found in *The Catholic Educational Association Bulletin* (published yearly at Columbus, Ohio), *The Catholic Educational Review* (published monthly by The Catholic Education Press, Washington, D.C.), in the *Pharus* (published monthly by the Pädagogische Stiftung Cassianum of Donauwörth), and in *The Sower* (published at St. Bede's College, Manchester, England).

varied types of mind in children of different ages must be taken into consideration. The content, method, and discipline appropriate to early adolescence should not be projected into and anticipated in childhood, much less in infancy. "Broadly speaking," says Fr. Drinkwater,³ "in the first stage we play, reverently and lovingly, but still play; in the second we learn facts, and by the help of the will store the retentive memory of childhood; in the third we reason and apply." This concentric syllabus, the same author says elsewhere,⁴ "might be compared to climbing a high tower with three successive lookout posts giving an ever-widening view of the same country; and the comparison would be improved if one supposes a pair of field-glasses at each window, each pair more powerful than the one below. The climber would see the same countryside at each stage, but with greater range and greater meaning and also with more detail." In the secular branches—as, for example, reading and arithmetic—we do not use the same text-book throughout all the grades, but follow a well defined system of graded instruction. In fact, we would think it impracticable to use in the lower grades a text which properly belongs to the higher grades. But can we say that we have drawn up and elaborated a satisfactory program of studies for the teaching of religion?

It is an equally fundamental psychological law that a child assimilates a given subject, not in one act, but gradually. First there is *apprehension*, then *understanding*, and finally *application*. These three stages of learning presuppose on the part of the teacher three corresponding teaching modes: *presentation*, which should produce a distinct and vivid picture in the imagination; *explanation*, which by analysis and synthesis should make clear the "how" and by apposite arguments the "why" of things; *utilization*, which should impress the truths upon the mind by memorization and recapitulation, drawing from them, at the same time, consequences suited to the age of the child and the concrete occurrences of his daily life.

The senses form, together with the intelligence, one natural indivisible whole. Far from being in themselves an obstacle to our intellectual life, the body and senses contribute to the perfection of

³ "A Scheme of Religious Instruction," Introduction.

⁴ "The Givers" (New York City, 1926), p. 178; cfr. also F. Jehlicka, "Graded Catechism" (New York City, 1925), and the "Graded Catechism" of the Christian Brothers (Philadelphia, 1914).

the mind. Any other view would tend to minimize the very substantial union of the soul and body. Intellectual cognition, therefore, depends upon concomitant sensible activity; *nihil est in intellectu quod non prius fuerit in sensu*,⁵ is the old scholastic adage, or again, in our present state the proper object of the intellect is derived from sensible material objects. The things best known to us (if not *quoad se*, at least *quoad nos*) are not the purely intelligible abstract objects, but sensible things. A good method, therefore, as Aristotle⁶ already remarked, proceeds from the known to the unknown, from the simple to the complex, from facts to definition, from the concrete to the abstract, from visual impressions to mental pictures.⁷

We would not for a moment wish to imply that modern theorists were the first to recognize and apply the psychological principles of education, and that catechetics should be brought into line with the teaching of secular subjects. The truth is that educators are coming to adopt the principles of a method which not only the Catholic Church but Christ Himself followed. In fact, nothing is more surprising than the frequency with which Christ prefaces the literal statement of a sublime truth with a parable. Christ could have proclaimed His doctrine in exclusively literal terms, or in formulas more precise than the most technical language ever used by a theologian. But no! He introduces His hearers to a profound spiritual lesson or truth by means of a parable, which He draws from the facts of

⁵ *Summa Theol.*, I, Q. lxxxv, art. 1.

⁶ *Physics*, lib. I, cap. 1; *Metaphysics*, lib. I, cap. 2, lib. IX, cap. 1.

⁷ The catechist will find valuable help in this regard in the following works: D. Chisholm, "The Catechism in Examples" (5 vols., London, 1919); A. Urban, "Teacher's Handbook to Bible History" (New York City, 1905); Spirago-Baxter, "Anecdotes and Examples Illustrating the Catechism" (New York City, 1903), and the same author's "Teacher's Handbook to the Catechism" (New York City, 1918); E. Duplessy, "Histoires de Catechisme" (3 vols., Paris, 1925); J. D. Hannan, "Teacher Tells a Story" (2 vols., New York City, 1925); J. Brownson, "To the Heart of the Child" (New York City, 1918); "Scripture Treasures" by the Basilian Fathers (New York City, 1926). Catechists have also used very profitably the large "Catechism in Pictures" (La Bonne Presse, Paris), which illustrates every lesson by pictures in sepia or in color, and artistically colored stereopticon slides put out by several American firms. For a more theological explanation of the Catechism consult T. L. Kinkead, "Explanation of the Baltimore Catechism" (New York City, 1921); Spirago-Clarke, "The Catechism Explained" (New York City, 1899); "Exposition of Christian Doctrine" by the Christian Brothers (Philadelphia, 1917); Nist and Girardey, "The Practical Catechist" (St. Louis, 1922); G. E. Howe, "The Catechist" (2 vols., London, 1898); Girardey, "Commentary on the Catechism of Rev. W. Taerber" (St. Louis, 1912); "Lezioni di Catechismo illustrate per le scuole elementare" (Societa Editrice "La Scuola" of Brescia, 1925).

nature or from ordinary human experience. To the lawyer's literal inquiry: "Who is my neighbor" (Luke, x. 20), He answers with a parable. He meets in the same manner the unuttered question in the mind of Simon the Pharisee concerning the sinful woman (Luke, vii. 41). He appeals to the most vital portions of the conscious content of His hearers' minds and hearts. He speaks to the shepherd of the sheepfold, to the vine-dresser of his vine, to the fisherman of his nets; to the lawyer He speaks in terms of the law, to those steeped in prophecies of their fulfillment, etc. In this colorful way the interest of His hearers was gradually aroused, an attitude of expectancy created in them, their desire to know stimulated, until unconsciously they were prepared for the enunciation of the spiritual truth. Thereafter, every new experience and contact with the objects and events of the parable served to impress more deeply upon their hearts the truth of Christ's message. These experiences, furthermore, were proper not only to the times of Christ but to all ages; if they served as vehicles of sublime spiritual truths then, why should they not be used as means of teaching the same unchangeable truths today?

In the early Christian era religious instruction was imparted by means of Bible History, which was a synopsis of revelation, dealing with concrete salient facts of salvation, from the creation of the world to the foundation of the Church. Eventually, however, the doctrines contained in the Scriptures and Apostolic Tradition had to be stated in clear abstract propositions. According to the researches of Prof. Alfred Seeberg of the Protestant faculty of Rostock, these stereotyped Christian expressions and formulas were in vogue already in Apostolic times. They served as a shibboleth for the Christians dispersed over the face of the earth; they were used as norms for the preaching and exposition of the truth, for the testing of old and new revelations and human theories, and for many other purposes. It is not surprising that such was the course of events, since, the more positive and sacred a doctrine, the quicker it comes to be summed up in formulas unalterable in their wording. What interests us here in a special manner is the fact that these formulas did not constitute the starting point of the instruction, but came only at the end to sum up the results of previous teaching. The ancient Church condensed her teaching into short formulas, and

used them in catechetical work. It is extremely important to remember this when we examine the peculiar form of our catechisms. The catechismal answers are terse, succinct, and condensed—the synthetic conclusions of concrete explanations and reasoning processes. Exposition of the catechism will be satisfactory and accurate only when it presents lucidly those concrete details which the catechism in its brevity cannot offer.

In Alcuin (735-804) we meet for the first time with a manual resembling our modern catechism; it is a Latin explanation, in questions and answers, of the Creed and the Lord's Prayer. Apart from this there were, in the Middle Ages, numerous confession books, confession mirrors, and treatises on the Ten Commandments and the different kinds of sin. These explanations were often written on tablets, and placed in parish churches, schools, and other public places. But these were not the only means of imparting Christian doctrine. A means of instruction was provided in the stained-glass windows, in the paintings and pictures which adorned the churches. Then there were the so-called "bibles of the poor," which had their origin in the thirteenth century. In them the center of the picture was taken up with the main scene from the New Testament, around it were grouped the prototypes of the Old Testament, and at the top was an appropriate inscription. Some of them may be found in missals today. Out of these developed the "catechisms in pictures," which offered their teaching in so realistic a manner as to appeal even to those who were less endowed with intellectual gifts. Lastly, recourse was had to dramatic representations (mystery plays), which often took place in the church itself. In all these cases the absence of a catechism proved apparently no obstacle to thorough knowledge.

The Church has always been able to read the needs of the human heart, and for this reason we must guard against giving the impression that the psychological method was revived only in very recent times. Its fundamental principles are all found, for example, in the so-called "Sulpician Method." This method aims at making catechization attractive by availing itself of all the natural inclinations of childhood, even of its faults, and particularly of those feelings of curiosity, of friendship, of honor, of the love of pleasure, which are strong at this age. All these may be brought into the

service of good as well as of evil. It insists that the catechist should appeal to the vital aspects of the child's conscious experience, and proceed to the abstract by means of comparisons, examples and parables. "Curiosity," we read in the well-known work, entitled "The Method of S. Sulpice," "is a natural impulse which leads on half-way to instruction. Now what it there more fit to excite their (children's) curiosity and to quiet the restlessness of their mind than a comparison taken from sensible things which are all around them, and which come to them through their senses? It speaks to their imagination, and it always interests them, provided that the thing is described to them with animation, and that the comparison is well put before them. As the catechist talks to them, the picture he is drawing excites their attention, and keeps their curiosity awake; and, when the application comes, their faces glow with surprise and the secret delight of their hearts."⁸

The psychological method is fostered in a special manner by a group of experienced catechists in Southern Germany, who, dissatisfied with the hitherto superficial treatment on the part of the catechist, the difficult and abstract language of most catechisms, and the wrong order of presentation, struck out in this relatively new direction. The method is known as the "Stieglitz Method" (from its chief exponent) or the "Munich Method" (because it originated among the members of the Society of Catechists of Munich). The monthly organ of this Society, *Katechetische Blätter*, is the best exponent of the method. Those who are guided by this method begin with a concrete presentation—a story from the Bible or everyday life, a picture, a saint, a detail of Church history or liturgy. Out of this concrete lesson the catechismal concepts are evolved and abstracted, then combined with the catechismal answer, and applied to conduct.⁹

⁸ Pp. 76-77. Cfr. also Bishop Dupanloup, "The Ministry of Catechising"; J. Bricout, "L'Enseignement du Catechisme en France" (Paris, 1922); P. Boumard, "Formation de l'Enfant par le Catechisme" (Paris, 1927).

⁹ Cfr. J. J. Baierl, "The Catechism Explained" (5 vols., New York City, 1920). The St. Paul Seminary procured from Munich (Pustet) the following works, recommended in a special manner by Dr. Joseph Göttler, one of the best exponents of the Munich Method and editor of the *Katechetische Blätter*: O. Willman, "Didaktik"; Kehreins "Handbuch" (3 vols.); L. Habrich, "Pädagogische Psychologie"; "Commentaries" of H. Steiglitz (12 vols.); K. Buhlmayer, "Ausgeführte Katechesen"; G. Schwab, "Katechetische Beispiele"; F. Hormann, "Lebendiger Unterricht"; G. Schreiner, "Heilige Zeiten und Stundenbilder"; J. Bernbeck, "Katechetische Skizzen"; M. Gatterer, "Katechetik"; G. Grunwald, "Philosophische Pädagogik"; L. Rogger, "Lehrbuch der katholischen Religion";

The same fundamental principles underlie the "Primary Methods" of Dr. Shields. In fact, one might say that each part of the Religion Books is cast in the essential lines of the parable. The lesson begins with a "Nature Study," which, apart from being the germinal element in the future scientific education of the child, serves as a basis of the parable in which the child is led to an understanding of the more intimate truths of his own life and of his relationship to God. The nature study is followed by a "Domestic Study," which is reflected in and grows out of the former. The nature study is intended to be dramatized, the domestic study to be lived out in the home. Both studies, however, are constructed in such a manner as to form an adequate preparation for the religious lesson which follows. The stories, it might be added, are told with additional fullness by a series of pictures, either in sepia or in color, which illustrate the text.

We readily admit that the use of the psychological method may easily be exaggerated. The abundance of examples and comparisons may lead the catechist to pay more attention to variety than to unity, to appearances than to reality. In view of the intellectual greediness of the child, clear, correct, and thorough instruction may give way to amusement. Hence the repeated insistence of catechists that the story be truly illustrative, that the details be not too numerous nor emphasized to the extent of absorbing unduly the child's attention, and, in a word, that a story be a means to an end and not an end in itself. Furthermore, we do not in any way wish to minimize the part which memory plays. A religious lesson directed by the psychological method should naturally and logically issue in the catechismal answer. The terse and concise formulas of the catechism are more easily impressed upon the mind, and misunderstandings and errors are thereby more easily avoided. In fact, it would be impossible to give a satisfactory survey of Bible History, unless its salient features were summarized as they are now in the catechism.

Above all, we must always remember that increase in knowledge does not necessarily imply progress in virtue. Intellectual culture in itself does not mean civilization, nor does morality always go hand in hand with intellectual advancement. The training power of mere

K. Raab, "Der Weg Gottes"; H. Schnitz, "Die religiöse Unterweisung der Jugend"; J. B. Hartmann, "Aus Schule und Kinderleben," and "Anschaulichkeit im Religionsunterricht."

knowledge is very limited. Sin, it is true, cannot be banished from the soul unless error and darkness of the mind be first dispelled. True love of God and of His holy law is unthinkable without supernatural enlightenment. But, if a catechist should conclude that his task is done when he has *instructed* his pupils, he is lamentably mistaken. "For not the hearers of the law are just before God, but the doers of the law" (Rom., ii. 13), and again "the just man *liveth* by faith" (Rom., i. 17). Unless the teacher's instructions grip the child with enthusiasm for the ideals of religion and set his heart aglow with inward fire, they will at best degenerate into stringent commands of unrelieved necessity.

The intellect, says St. Thomas, is strictly speaking a more noble faculty than the will, and knowledge of God, consequently, more excellent than love of God. However, it is only in heaven, where we shall enjoy "life everlasting which is to *know* the only true God" (John, xvii. 3), that the intellect will find its proper primacy. As Dante says:

. . . Thus happiness hath root
In seeing, not in loving, which of sight
Is aftergrowth.¹⁰

But, as long as we are in this puppet theatre of the world, we see only "in a dark manner" (I Cor., xiii. 12), and to know God here below means to know a Divine Being according to human measure, to enclose an Infinite Being within the circle of a human imperfect mind. It is only by love that we ascend to God as He is in Himself in all the starry splendor of His boundless perfections.¹¹

Revelation has been vouchsafed us, not merely for the greater illumination of our understanding, but above all for the uplifting and complete conversion of our hearts. Divine truth was communicated to us with a divine purpose, namely, the salvation of souls. There is no dogma—consequently, not even the *Filioque*—which has not a practical value. Religion is not a mere *formula*; it is *life*. Only motives drawn from revelation can steel the heart to do right, even when caprice, disappointment, difficulties, and temporal misfortune would deter us from virtue. Natural motives of mere "utility," "service," "duty," etc., will never fire the soul unto self-sacrifice and heroism.

¹⁰ *Paradiso*, canto xxviii.

¹¹ *Summa Theol.*, I, Q. lxxxii, art. 3.

The great theological syntheses of the Middle Ages, which to some extent have influenced our catechism, were abstract, cold, and critical. The great Schoolmen deemed it inadvisable to arouse the emotions in the search for truth. But they were by no means unacquainted with the ethical appeal of the truths which they were discussing. "Grant, I beseech thee, O Lord," exclaims St. Anselm in his beautiful *Meditatio XI de Redemptione Humana*,¹² "grant that I may taste by love that which I taste by knowledge; that I may feel in the heart that which I touch with the mind." Was not St. Bernard called the *doctor mellifluus* precisely because of that indescribable sweetness, strong and at the same time tender, with which his style is saturated, making it penetrate to the very depths of the soul like divine grace? If in anyone's career the golden thread of doctrine was closely woven into the tissues of a perfect life, was it not in that of St. Thomas? Of him it may be said that he wished to know God in order to love; then, because he loved, he wished to scrutinize ever more closely the object of his affections. His sublime hymns on the Eucharist are, perhaps, the best evidence that lofty speculation and precise dialectics did not warp or suppress the affective element in his nature. All these theologians were merely following the first great theologian, St. Paul, who, while expounding the profoundest verities, could still rise to such heights of divine love as to exclaim: "If any man love not our Lord Jesus Christ, let him be anathema" (I Cor., xvi. 22).

Standard catechetical methods have never dissociated religious *instruction* from religious *education*. In the Munich Method the latter is emphasized in the "Anwendung" (the "application"); in Dr. Shields' "Primary Methods" in the "Thoughts for Us," and in the Sulpician Method by the "homily" and "admonitions." These stages are intended to set forth the inherent power of religious truths to counteract all incentives to sensuality, their compelling force in arousing love for things of eternity, in a word, their ability to lift our souls from earth to heaven.

¹² *P. L.*, CLVIII, col. 769.

POPULAR PREACHING

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

I

The indulgent reader may permit a prefatory remark. At first I had placed as a heading to this paper: *Popular Preachers*. And such a title could be defended by the example of Bishop Dupanloup, who uses the terms *Popular Orator* and *Popular Preacher* several times—and always in a good sense—in the Preface to his admirable work entitled, in its English translation, “The Ministry of Preaching.”

An unpleasant suspicion, however, may leap into the mind when a priest is spoken of as a “popular preacher.” We may say to ourselves that popularity is a poor enough commendation of pulpit oratory, and may question and comment: “What do people know—the people we address in our sermons—about the just principles of criticism?” The sermon that tickles the ear may easily be judged superior to one that touches the heart. Bombast may pass for eloquence; flowery or poetical phraseology for sane rhetoric; a glib tongue for rapid thinking; a theatrical manner for earnest and persuasive argumentation. If our mind should have a cynical cast, we may even think of the terrible arraignment of the Jews of old, who asked their prophets to speak, not of things that are right, but only of things that are pleasant (Is., xxx. 10). We are apt to say to ourselves that what the people, or the popular mind, needs more than aught else in our days, is solid, practical instruction rather than entertaining oratory.

We are thus inclined to suspect that popular preachers seek, not the good, but merely the good opinion of their hearers. Popularity becomes thus a basis for unfavorable estimates. In their homiletic writings, our separated brethren discount strongly the value of popularity, and denounce popular preachers. Some illustrations are in order here. In his “Curiosities of the Pulpit,” Jackson says: “A reverend divine in the West End of London was what is called a popular preacher. . . . His sermons were full of petty larcenies. A fashionable audience is not deeply read in pulpit lore. With such hearers he passed for a model of knowledge and pathos.”

In his "Colloquies on Preaching," Canon Twells was doubtless thinking of the passage in *Isaias* quoted above when he wrote: "To comfort the hearts of those whom God has not comforted, to preach peace, peace, where there is no peace, to send people away satisfied with themselves, when they ought rather to be anxious and apprehensive, this may be a path to popularity, but it is one which leads right away from usefulness. No, better to be dull than to be heretical, to be uninteresting than to be misleading." The anonymous author of "*Ecce Clerus*" says: "It is safe to say that no occupant of the modern pulpit will be long embarrassed by the popular admiration who unsparingly declares the whole counsel of God and denounces sin in the concrete as well as in the abstract, in the individual life as well as in the temper, manners, and general conduct of society." In his "*Modern Masters of Pulpit Discourse*," Wilkinson criticizes adversely the preaching of Dr. Talmage in the hope of deterring preachers "from following the lure of false example seductively set before them in the dazzling success of this popular preacher," whilst admitting in him certain excellences that might well be imitated. One more illustration will suffice, albeit others could be added. Jackson, in the work quoted above, observes that "prolixity and vehemence are common arts for obtaining popularity. . . . The ignorant and enthusiastic measure the value of a sermon by the quantity of the words, rather than the quality of the matter. . . . In others, the imagination is intoxicated and the conscience drugged."

Popularity, and the "popular preacher," appear almost to be notes of infamy in the opinion of such writers. And, in view of the reasons given for this disparagement, we may well agree with the writers quoted above. The title chosen for this paper seeks to avoid, at least in part, all such unnecessary connotations of popularity in preaching, and on the contrary to elevate into excellent prominence the idea of Popular Preaching.

II

As against all the unpleasant views of popularity in preaching, we must consider the etymological connotation of "popular"—that is, preaching adapted to the intelligence and the needs of the people. It is in this good sense that Monsignor Meyenberg declares (in his

"Homiletic and Catechetical Studies") that "the second principal law of sacred eloquence is: preach in a popular manner." This principal law follows, he argues, from the very nature of preaching, since a speaker wastes effort and time if his hearers fail to understand what he says. That is the view of Quintilian, but it is also the view of any sensible man. "The councils and encyclicals of Popes constantly emphasize the popularity of sermons," Meyenberg continues, and properly notes that the importance of the means by which popularity is attained corresponds to the importance of the popularity itself.

It may seem to be a distinction without a difference, to balance nicely the two captions, "Popular Preachers" and "Popular Preaching," and to select the latter title by preference. Speaking etymologically, there is no difference, indeed; but, speaking practically, there is the fairly obvious difference, a difference worthy of notice, that a prepossession or prejudice connected with the term "Popular Preacher" is not in evidence—or at all events is not so greatly in evidence—against the term "Popular Preaching." There is also, however, a subtle suggestion in this latter title of simple objectivity as against the subjective intimation of the term "Popular Preacher." "Popular Preaching" directs attention to the sermon rather than to him who preaches the sermon. "Popular Preacher" may easily suggest to our minds the foolish reasons that may lead a preacher to seek what is commonly known as "popularity."

It has not been wasted effort to draw here even such subtle differences, for in the process of comparison and of contrast we have doubtless gained an orientation that will enable us to view the whole subject of popularity in preaching with justness of outlook and of appreciation. We shall understand better why Bishop Dupanloup should have insisted with such tearful and impressive earnestness on the modern need of Popular Preaching. His lectures on preaching were addressed to the French clergy of his day, but his Anglican translator felt that the lessons he taught were of the greatest value to English preachers. And, to speak the simple truth, the lessons are of value to us of today, and have always been of highest importance from the days of the Divine Preacher down all the centuries. The preaching of the Gospel of Christ should always be popular, and the Bishop points out the lamentable results that followed upon preaching in France wherever that preaching had ceased to be popular.

The whole volume of Bishop Dupanloup was intended to allure his clerical readers to the cultivation of popular preaching. He deplores the fact that pulpit-teaching is "too often not popular; it does not take hold of souls, of all souls; and I speak here, in the first place, of great discourses—of the solemn and dignified teaching which echoes from our principal pulpits; very frequently nothing, it is well known, is less popular than that preaching, and on that account nothing is more inefficacious and more sterile. But I also speak of the ordinary pastoral preaching, of that which congregations hear most often, and which therefore ought to have the most influence over them. But, if we inquire into the truth as to this preaching and whether it is really preaching to the people, what do we find? Too frequently it is quite the reverse. There is not wanting in that preaching another kind of merit than that of popularity; but without *that*, other merits are of no value, and do no practical good." His long Preface harps throughout its forty-four pages on this one string. And in the concluding chapter of his volume he paints a terrible picture of churches frequented almost exclusively by women, of innumerable shipwrecks of the faith floating down the stream of a listless Catholic people, and of a pulpit-oratory "icy-cold and lifeless, and, in consequence, inefficacious and barren, irremediably powerless and vain." He then asks: "Is not that kind of deadly and useless preaching precisely that which is too common among us, and which makes Pastoral Preaching absolutely powerless? A kind of preaching which is neither *ad rem* nor *ad hominem*; which hovers vaguely in the air; which is neither precise nor direct; preaching prepared beforehand, not for the audience which is before us, but for any audience, or rather for no audience at all, and which, on that account, infallibly passes over the heads, or on one side, of every audience; which is but a sound, a tinkling cymbal, and nothing more. *Æs sonans, cymbalum tinniens*, as St. Paul says." He notes that unbelief, after penetrating to a considerable extent into the middle classes, was sinking more and more into the masses of the population, whilst religious practices were dying away in families even faster than beliefs.

The Bishop drew a melancholy picture of futile preaching in the forty thousand churches with their forty thousand pulpits in France; of futile teaching in the eighty thousand to one hundred thousand

"catechisms" or instructions for Confirmation and First Communion; of a people of all ages and all conditions brought thus weekly under Catholic teaching, but nevertheless gradually losing the faith once delivered to the Saints. And yet, what splendid resources could be found in these well-nigh innumerable preachings and instructions delivered by a cultured and believing priesthood organized under a divinely planned and coherent hierarchy! And meanwhile, what embankment, he asks, was being erected to oppose the torrent of unbelief? What wreckages were being recovered from so many shipwrecks of the faith? Conversions were very few even where the priestly ministry was most successful and victorious. "Even what remains to us," he adds, "we have great difficulty in preserving. Each day the waves carry us farther. Each day we lose ground at this or that point. And then we see so many places in which the cause retreats instead of advancing. What, then, is the cause of all this?" He thinks the explanation may lie in the fact that the preaching is not sufficiently popular. What, then, does he mean by popular preaching?

III

What, indeed, is Popular Preaching? Instead of attempting to condense into a few lines of my own the Bishop's volume of nearly 250 pages, I must content myself with his own two questions: "Is not our preaching too often icy-cold and languishing, and, in consequence, unable to warm and vivify souls? Do we begin to understand, as you tell me, that we have at church only women?" And I may add to these two questions my own statement that he is pleading with priests for a warm, vivid, extemporaneous kind of preaching which, however, has previously been prepared for by a deep meditation of the topic which has been chosen for treatment; by a long perseverance in labor and study, in observation of the life that is thronging around the preacher, in reflection, in prayer; for a preaching which is the mellowed and ripened fruit of time, experience, and practice, and which deals with actual conditions, such as an old—a "ten-years-old"—discourse cannot do. What the preacher will then speak will be, he argues, "*a living word*, and it will bring life to souls."

Now, all this may appear rather vague and impractical counsel.

Needless to say, on the other hand, that the Bishop was not beating the air with idealistic phrases; and assuredly a counsel to read his volume throughout its wholesome argumentation is not an impractical counsel. Meanwhile, it may be added here that Msgr. Meyenberg's volume gives us a more condensed enumeration of the things that go to make up popularity in preaching. He argues that "a personal, deep, and clear understanding of theology begets popularity," for upon a knowledge of dogmatic and moral theology must a preacher rely for clearness of exposition to the people. Next, "zeal for souls is a real creator of popularity," since this will lead the preacher to try all expedients to reach the hearts of the people. Again, "the methodical reading of popular writers—with pen in hand—is a most excellent school of popularity," for such a reading will insensibly instruct us in the language adapted to the psychology of the people. But he considers a real familiarity with Holy Scripture is, above all else, the source and model of popular sermons, since, although it contains many texts and contexts that demand a detailed commentary for their exact comprehension, Holy Scripture is, on the whole, "the most popular religious book that exists." He adds two further elements in popular preaching. First, the preacher ought to understand the popular mind and the kind of language that will reach both the intelligence and the emotions of the people; he should avoid a heavy and excessively rich phraseology, an intricate method of argumentation, and allow time for ideas to sink into the consciousness of the hearers through adequate pauses and occasional retrospects or summarizings of the argument, while the manner of speaking should be conversational rather than heavily didactic. Finally, "naturalness, *i. e.*, the language of the Christian mind and heart, is the secret of popularity." In the development and illustration of these various sources of popularity in preaching, Meyenberg properly takes up many pages of his large work. For our present purpose here, however, it must suffice merely to have indicated the lines of his thought, leaving to the industrious preacher a personal consultation and study of the volume.

The important point to emphasize here is that we are mistaken in attaching any note of unworthiness to the concept of popular preaching, as though, in order to be "popular," the preacher must flatter the ears or the minds of his hearers. This misconception has been

illustrated by quotations from various non-Catholic writers on homiletics. It is only just to add a quotation from one of the prominent authors who has not been thus quoted. In his "Theory of Preaching," Phelps justly remarks: "A sermon is an oral address *to the popular mind*. It is distinct from a scientific lecture, from a judicial oration, from a harangue to a rabble, from a talk to children. The best test of a good sermon is the instinct of a heterogeneous audience. That is not good preaching which is limited in its range of adaptation to select audiences. . . . This popular element in the ideal of a sermon is so fundamental that it should be incorporated into every definition of the thing."

IV

The Catholic preacher will not quarrel with any of the above-cited reprobations of popularity-seeking sermons, in the sense in which the critics use their terms. The words *popular* and *popularity* are ambiguous. And it is undoubtedly true that a certain danger confronts any preacher whose motives have not been purified. We naturally love praise, and may insensibly compose our sermons to meet what we are led to believe are the wishes of our hearers. And yet we should strive to achieve the truly popular kind of pulpit discourse—popular in the sense of Augustine and Chrysostom, Bernardine of Siena and Vincent Ferrer, Charles McKenna and O'Brien Pardow. We cordially dislike the non-Catholic "popular" preacher.

It might be self-righteous to assume that no taint of such catering to uninstructed popular appreciation could be found amongst ourselves. Indeed, St. Chrysostom calmly takes the opposite for granted. In his work "On the Priesthood," he notes two things which are necessary to the efficient preacher. He must be indifferent to praise, and he must have power of speech. If he should possess eloquence and intellectual weightiness of thought, and meanwhile be not indifferent to praise, he would, the Saint warns us, "probably trim his sails to catch the popular breeze, and study to be pleasant rather than profitable, to the great detriment of himself and of his flock." How modern the thought, the phrasing, the application!

Nevertheless, the priest ought to use the rhetorical arts by which his audience will be pleased, in order that his sermon may the better

succeed in instructing and moving his hearers. His object must be their good, not their applause. It is the same Chrysostom who declares that the preacher should be his own critic, since the people are poor judges of correct preaching, and, whilst aiming in all his work to please God, he should quietly accept whatever praise of his efforts may come from his auditory.

In saying that the preacher ought to make use of the rhetorical devices that tend towards interesting a congregation, an ambiguity is confronted once more. We are apt to attach an unpleasant meaning to "rhetorical," as well as to "popular." Our preaching should be popular, and, in order to make it popular, we should have at our command that training in clearness, beauty and force with which rhetoric is devised to furnish us.

In his *De Doctrina Christiana*, St. Augustine argues for a proper use of the art of rhetoric, although, like all excellent artists, he knew when to break its formal rules in order to gain greater clearness of exposition. He argues that, since both truth and falsehood can be enforced by an expert use of rhetoric, it is foolish for the defenders of truth to go unarmed against falsehood. He illustrates this point: "For example [is it right] that those who are trying to persuade men of what is false shall know how to introduce their subject so as to put the hearer into a friendly, or attentive, or teachable frame of mind, while the defenders of truth shall be ignorant of that art? That the former shall tell their falsehoods briefly, clearly, and plausibly, while the latter shall tell the truth in such a way that it is tedious to listen to, hard to understand, and, in fine, not easy to believe it? That the former shall oppose the truth and defend falsehood with sophistical arguments, while the latter shall be unable either to defend what is true, or to refute what is false? That the former, while imbuing the minds of their hearers with erroneous opinions, shall by their power of speech awe, melt, enliven, and rouse them, while the latter shall in defense of truth be sluggish, and frigid, and somnolent? Who is such a fool as to think this wisdom?" Again, how modern this is both in matter and in manner! What Ben Jonson said of Shakespeare applies to all great thinkers of all ages: they are "not of an age but for all time." We can easily believe that these words of the Saint might well have been the inspiration of Bishop Dupanloup's lectures to his clergy on the ministry of preaching.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

VIII. The Priest's Temperance

The marvelous achievements in long-distance aviation which are the occasion of exultation and admiration today, are the fruit of an immense capacity for taking pains. Instead of the rudimentary motors which painfully lifted from earth the clumsily made flying machines of a few years ago and kept them in the air for a few precarious moments, we now see motors capable of standing the terrific strain of a transatlantic voyage. This perfection is the result of the greatest effort and labor for their gradual perfecting. But, when one of the present-day aviators makes immediate preparation for a transatlantic flight, then it is that we see care and scrutiny raised to the highest power. This man knows that upon the strength and perfection of every part of his machine his own life and the lives of others who are to accompany him will surely depend. He is to mount into the air, and maintain himself in that rare medium, far above the ordinary habitat of man, for many perilous hours. Therefore, he goes over his machine again and again. He tunes up the motor until it runs to perfection. In some instances, he even uses the X-ray to make sure that every bit of metal is sound and true. For such a superhuman exploit no vigilance or preparedness seems too great.

AN ANALOGY OF PREPAREDNESS

It is easy to see how close is the analogy between the preparedness required of the transatlantic aviator and that of the priest, who is also destined for a flight above the natural powers of man. The one in the physical order, but the other in the moral order, must soar into rarefied airs, and sustain himself against the downward pull of nature. Therefore, every element of success must be attended to, and every point of danger strengthened and made firm. The preparedness of the priest begins in his seminary days, when he is making ready for the first launching forth for his noble and superhuman flight. But, just as the aviator needs often to renew his vigilance and after every flight goes over his whole machine anew

and tests and scrutinizes every part, so also must the priest time and again look to every element of his character, and make sure that there is no weak point, no incipient break, no strain of the bonds and joints, such as may hurl him down from his height to crashing ruin.

It is in something of this spirit that we have been examining the framework of our character by scrutinizing the three stout foundation parts of prudence, justice and fortitude. These are the three most excellent of the moral virtues, because the one perfects the intelligence, the other the will and the intelligence, and the third the masterly will. Yet, the last of the cardinal virtues—on which we have now to speak—deserves just as earnest a scrutiny, for though it has to do with less elevated elements in our being, for all that the danger of a crash is always imminent for anyone who lacks this sturdy virtue, or fails to strengthen it to the right degree.

THE NATURE OF TEMPERANCE

We are all familiar with the definitions of temperance. It is a habit which inclines a man to rule, in strict accordance with the dictates of right reason, his natural appetite for the pleasures of the senses. It is a moderation which governs reasonably that yearning for pleasures and delights which is so strong an instinct of the human heart. Temperance, we all remember, is very different from abstinence, because, while abstinence is the giving up entirely of this or that bodily pleasure, temperance consists in using the good things of the body as we should, and never abusing them. Thus, we call a man temperate when he uses food and drink in just the way which the law of nature intends, is chaste and pure of body and mind, is self-controlled and modest in all his demeanor. These are not easy things to achieve. Here, as everywhere else, virtue lies in the golden mean, and human nature is always inclined to excesses. It requires everlasting vigilance and self-control to use the good things of the body with absolute reasonableness.

Self-restraint and self-discipline in the use of food and drink are a form of temperance of which the practical importance is difficult to overemphasize for keeping the priest in condition to discharge his priestly office long and well. Modern medicine is forever stressing more and more the vast importance of dietetics, both in the preservation of health and the cure of disease. To use the right sort of

food and the right quantity at the right time, is a primary requisite for good health. Any considerable and protracted departure from the right and reasonable way of taking nourishment is pretty sure to meet with retribution, and the sickness which follows may be all the more severe because it is deferred. It is a little difficult for us to make ourselves realize that the laws of diet are divine ordinances, and yet in a sense this is true. We violate the essential fitness of things by either excess or defect in eating. Even where there is no moral obligation involved, right reason ought to induce everyone to observe the golden mean in eating and drinking.

TEMPERANCE IN EATING

There is no question but many precious lives are cut short by faults in eating, and experience seems to show that these faults usually lean towards excess in quantity or towards eating too much of certain sorts of food. Too much sugar tends to cause diabetes; excessive quantities of meat tend to injure the kidneys; the failure to eat raw food and green vegetables, to drink enough milk, may sometimes result in a weakening of the system through a lack of the proper elements of nutrition. A healthy diet is a well-balanced diet. Not too much meat nor too much starch or sugar, and enough milk and fresh vegetables—on such a diet a man can work hard and live long in the priestly office, whereas an unbalanced diet, chosen merely according to our tastes or habits, may cripple us in early middle age and bring us to an untimely grave.

Now, there is no question that to follow a reasonable regimen requires a high degree of the virtue of temperance. Unlike some of the lower animals, civilized man can no longer trust his own appetites. Civilization has brought such an abundance of food to everyone's door that choice and self-control are more essential than ever. Reason and the right knowledge of practical dietetics are necessary for every professional man nowadays, if he is to keep efficient. Yet, to apply these principles to one's life and to observe them day after day often requires a high degree of temperance. Every priest should scrutinize his life from this viewpoint, and insist on cultivating right habits of taking nourishment. Too often, when diseases caused by wrong eating are discovered, it is too late to cure them. An ounce of prevention in this regard is worth many pounds of cure.

INDIVIDUAL VARIATIONS

The matter requires all the more prudence because every individual is to a certain extent a law unto himself. While the general rules of dietetics are uniform, their particular application has to vary with individuals. There is a saying, variously expressed, but the gist of it is that at the age of forty every man is either a fool or a physician. Having lived with himself for forty years, it is reasonable to expect a man to know by that time the peculiarities of his own constitution. But to observe those peculiarities and respect them requires a high degree of the sturdy virtue of temperance.

One may apply this same series of reflections to the judging of the proper use of any bodily good. One of the most important of all our bodily needs is exercise, and the temperate use of bodily exercise often requires, on the part of the priest, a good deal of determination. In this age of automobiles and easy transportation, it is a constant temptation to neglect the taking of exercise. Yet, for want of exercise, the bodily organs degenerate, the system is weakened, and a man's ability to work is lessened to such a degree that he often finds it impossible to keep on with his work and breaks down before his time. This failure to take exercise, viewed as an over-indulgence in physical rest and repose, is a violation of the virtue of temperance. The right and reasonable use of exercise, neither sinning by excess or defect, is a noble exercise of the virtue.

THE ROOTS OF THE SEVEN DEADLY SINS

It is interesting to recall that, from time immemorial, the moralists have warned us of the seven radical tendencies in human nature, which, if uncontrolled, bear the evil fruit of the seven deadly sins. In themselves, these tendencies are common to human nature and are not sinful; but they are full of danger, and it is the part of the virtue of temperance to keep them all within bounds. To pride, which is an overweening love of one's excellence, temperance opposes humbleness, which moderates the appetite for praise and makes man tolerant of insult and injury. To covetousness, that excessive craving for the goods of this world and the desire for earthly possessions for their own sake, temperance opposes the virtue of moderation in seeking possessions, of openhanded generosity, of a detachment from

the things of this world. To the excessive desire of bodily pleasure, temperance opposes the spirit of self-control and self-denial, modesty and a chaste mind, and all the virtues which go with continence. How necessary these virtues are to the priest, hardly needs to be pointed out. No man can be Christlike without them, and Christ Himself invited us all to follow His perfect example, when He said: "Learn of Me, for I am meek and humble of heart."

The same may be said of the other sources of the deadly sins and the virtues opposed to them. These virtues should all shine out in Christlike men, and be the special mark of the priesthood. To anger, the tendency to indulge excessively in anger or to grow angry unreasonably, temperance opposes the virtue of meekness, which, with humility, Christ bids us specially to learn of Him. To gluttony, it opposes moderation in eating and drinking. To envy it opposes the reasonable control of our own desires of excellence, and a generous wish that the excellence of others may be recognized and their good qualities praised and rewarded. Finally, to sloth, temperance opposes moderation in rest and in the use of leisure, the virtue which a man needs to make him take sufficient exercise, to do his work faithfully and persistently, to prefer the spiritual interests of others to his own comfort and ease.

Running over the list and considering the various manifestations of these tendencies of our human nature, every man will perceive his predominant fault, and against this he must wage a life-long struggle, being content if, after many years, he wins a victory.

AN ENCOURAGING REFLECTION

In this necessary strife and warfare against self, we can encourage ourselves by the thought that, if we succeed in overcoming our predominant fault, all other defects in our character will be proportionately corrected. What more sublime victory than to change our predominant fault into its characteristically opposite virtue! Yet, this was the glorious achievement of many of the Saints of God. When we see a Saint inclined to great penance, a model of mortification, we often find that this excellent virtue is the result of a life-long struggle against the tendency to self-indulgence. The Saints most noted for humility are frequently the very ones whose predominant fault was pride. So, by courageous struggles, nature is

remade, and the development of the characteristic virtue opposed to one's predominant fault gives a wonderful symmetry to character.

When we look over this list of faults, the reflection is almost inevitable that some of the deadly sins and the tendencies which they represent are far more feared and guarded against than others. Pride, covetousness, lust, anger, and even gluttony, by their very motions alarm the virtuous man. These faults are known as they are and dreaded accordingly. But envy and sloth—both deadly sins if yielded to in serious matters and with full deliberation and consent—are often much less feared than they should be.

ENVY THE VICE OF THE GOOD

One is indeed tempted to say that envy is a pet vice of the good. Men who shrink from most other occasions of sin will sometimes contrive, with a pitiful ingenuity, to disguise the vice of envy under the cloak of zeal, of common sense, of caution, and of a dozen other virtues. Many of those who are honeycombed with jealousy and envy, steadfastly refuse to recognize their own sad state, but for all that they are really envious, and their envy does much harm to others. This pest, envy, ruins good enterprises, and, sad indeed to say, it sometimes blights and withers fine characters and noble aspirations that would have flowered out in the sunshine of friendliness and approval. There is no one who has not reason to search his heart for traces of jealousy and envy, and, if any there be who on reading such a statement declare offhand that, whatever may be true of others, envy and jealousy are strangers to their character, then it is just these unfortunate people who should most fear that envy is strong in their hearts.

Another very prevalent fault of our day is the old-fashioned one of sloth. One scarcely ever hears a sermon on sloth nowadays; it seems to be out of the fashion to speak of it. Yet, the thing itself still flourishes—spiritual sloth, in particular, which is the deadliest form of all. This shows itself in a disinclination for spiritual things, a distaste for prayer and good reading. This fault is encouraged by the multiplied distractions of our times, by the interests of modern life, and even by the very pressure of work and the many good excuses people think they have for hurrying over prayers, making little meditation and hardly any spiritual reading. The virtue of

temperance needs to be very definite and strong to make any real headway against these two vices of envy and sloth.

These brief reflections on such an important virtue will serve as a framework and outline for thought and self-examination and self-counsel. It has been wisely said that the difference between good and evil men, between the saint and the sinner, is not that the one has temptations and the other none, but rather that the saint has temptations and overcomes, while the sinner has temptations and yields to them. All mankind shares in the primitive impulses which, yielded to in grievous matters, give rise to the seven deadly sins. Every human being, therefore, has to choose between subduing these impulses or acting on them, to his own and others' destruction.

TEMPERANCE A PRIESTLY VIRTUE

Since the priest is to be another Christ, few virtues are more necessary to him or should shine out with greater beauty in his character than this virtue of temperance in all its manifestations. Temperance is the conquest of the animal nature, the ruling of animal impulses, the subduing of the flesh by the spirit. This conquest is especially Christlike; it specially distinguishes those who closely follow Christ the Lord.

Then, too, the example of the priest in showing in all things the rule of right reason in his actions through the practice of temperance, is a great and eloquent example to all his people to do likewise. Actions are much more persuasive than words, and even the simplest persons can recognize and appreciate the beauty and dignity, the self-dominion and self-governance which come from temperance. Nor will anything else take the place of this virtue, especially in those who are devoted to the salvation of souls and bear the character of ambassador of Christ. Wherefore, to return to our original comparison, it behooves all those who have, with God's grace, aspired to the lofty heights of the priesthood, to look often to this virtue, to attend to all its stays and fastenings, to guard well lest any of its bonds and joints grow loosened or insecure. For no man ever remained lifted high over the earth in the high airs of a worthy priesthood without the virtue of temperance.*

* The next article of this series will discuss "The Kindness of the Priest."

SACRUM SEPTENARIUM

By GEORGE H. COBB

The great and inspiring hymn to the Holy Ghost from which the title of this article is taken was written by St. Stephen Harding, who played so prominent a part in the foundation of the Cistercian Order in the twelfth century. It is all-important to understand the part played by the Gifts of the Holy Ghost in the building up of the soul's perfection. St. Thomas Aquinas is here our sure guide, and it is astonishing with what clearness and simplicity he writes upon a subject that is so little understood by the faithful at large.

The Gifts are certain high perfections which God freely communicates to the soul with the purpose of rendering it supple and docile to the inspirations of the Holy Ghost.¹ They are not acts but principles of action—not fleeting helps of grace to set our faculties in motion, but qualities residing in the soul for the purpose of certain supernatural operations; in other words, they are habits. St. Gregory the Great points out that “by the Gifts without which life cannot be attained, the Holy Spirit resides in a stable manner in the elect, whilst by prophecy, the gift of miracles and other gratuitous graces, He does not establish His abode in those to whom He communicates them.”² “They are by no means purely passive: they are at the same time suppleness and energy, docility and strength, rendering the soul more passive under the hand of God, at the same time more active to serve Him and perform His works.”³ Like the moral virtues that tend to subject our appetitive faculties to the sway of reason, whilst being real sources of activity, the Gifts are also supernatural energies and principles of operation. What better proof of this than the Beatitudes that spring from the Gifts even as an act arises from a habit.⁴

How do the Gifts differ from the virtues? Most theologians hold with St. Thomas that there is a real distinction between the two, founded on the diversity of motives that man obeys in doing good. The Gifts are inspirations; wherefore the Scripture calls them

¹ I-II, Q. lxviii, art. 1.

² *Moral.*, cap. xxviii.

³ Msgr. Gay, “Des Vertues chrétiennes.”

⁴ *III Sent.*, D. XXXIV, Q. i, art. 4, ad 1.

spirits: "the spirit of wisdom, etc."⁵ An inspiration comes from without, as opposed to the reason that acts from within. Man possesses two principles of movement under whose impulse are accomplished those acts that lead to salvation: the one interior, which is the reason, and the other exterior, which is God. To be fitted to receive aright this double impulse, two kinds of perfections are necessary: that which disposes man to follow without resistance in all interior and exterior actions the movement and direction of the reason, and this is the rôle of the virtues; something of a much higher nature having for object to render man docile to the inspirations of the Holy Spirit, and this is the work of the Gifts.⁶

Man possesses in himself, in his reason—whether left to its own proper lights, or enlightened by faith—a principle of activity by which he determines himself to do this or that. As a free and intelligent being, and master of his own actions, he can in his own sphere as secondary and proximate agent—in *suo ordine, scilicet sicut agens proximum*⁷—undertake at choice such or such an action. Still, that the human faculties capable of performing a moral act may be habitually disposed to do good with ease, promptness and perseverance, they need to be perfected by certain qualities or habits that have for their purpose to render the faculties docile to the direction and rule of reason. In the natural order, this part is played by the natural or acquired virtues; in the supernatural order, this rôle belongs to the Christian virtues infused. Thus endowed, man is in a position to act, to do good, to perform salutary works.

But reason is not the sole agent nor the only determining principle of our actions; it is merely a subordinate and secondary agent. The primary and principal mover is outside ourselves and none other than God. Now, it is a truth proved by daily experience that, the higher the agent, the more perfect ought to be the dispositions preparing the one acted upon to receive that action.⁸ Take a simple example. Whilst a child can follow with little difficulty a lesson in elementary grammar, a long preparation is requisite to prepare even a cultured youth to follow profitably the lectures of a specialist in literature. A whole series of habits—acquired or infused—are needed to dis-

⁵ Is., ii. 2-3.

⁶ I-II, Q. lxviii, art. 1.

⁷ *Ibid.*, Q. ix, art. 4, ad 3.

⁸ I-II, Q. lxviii, art. 1 and 3.

pose our appetitive powers to obey swiftly the injunctions of reason—enlightened by its own light or by the light of faith, according as the action is natural or supernatural. What when the professor, so to speak, is not the reason but the Holy Spirit Himself! Then other perfections and superior habits are needed for the fruitful reception and docile following of His inspirations. Such are the Gifts, preparing man to obey the inspirations of the Holy Spirit, even as the moral virtues prepare him promptly to obey his reason.⁹ Hence, St. Thomas defines the Gifts as “certain permanent habits or qualities essentially supernatural which perfect a man and dispose him to obey with alacrity the movements of the Holy Ghost.”¹⁰

What constitutes the difference between the virtues and the Gifts? Diversity (1) in mode of action, (2) in the rule employed to measure the acts. The virtues dispose a man to an act which is rational or human; on the contrary, the Gifts place it in his power to act in a superhuman fashion, in a manner that is some way divine. To explain further this difference, St. Thomas says that the natural way of knowing spiritual and divine truths is to raise ourselves from the material and visible world to the world invisible—through creatures that act as a mirror and then by way of analogy, a necessarily imperfect road to knowledge. Even the virtue of faith has recourse to these same notions to initiate us into supernatural truths. It enlarges the circle of our knowledge that we may penetrate even into the sanctuary of the divinity, revealing truths that the mere contemplation of nature would never make known to us; but it does not change our natural means of knowledge, and is moreover essentially obscure. The Gift of Understanding comes along; in place of simple assent to revealed dogma, it communicates to man a certain perception of the truth, it unveils in a manner things divine.¹¹ Contrast our behavior before the Blessed Sacrament with that of a Saint, for sanctity enjoys in a marvellous degree those gifts which we allow to lie fallow. We find ignorant men with a profound grasp of the truths of revelation, because they are ever docile to the inspirations of the Holy Ghost; they instinctively scent out error, not that they can refute by logic the argument of sophists, but because their whole

⁹ *Ibid.*, art. 8.

¹⁰ *Ibid.*, art. 3.

¹¹ II-II, Q. viii, art. 2.

being is impregnated with Catholic truth in their possession of the Gift of Understanding. Contrast the virtue of prudence with the Gift of Counsel. In matters that can pass through the portals of reason, acquired or infused prudence guides a man in the choice and use of means. To neglect to find out what it is wise to do or say, under pretence of leaving things to Providence, is to tempt God. Seeing, however, that human reason is incapable of grasping all the particular and contingent cases that may present themselves—"for the thoughts of mortal men are fearful, and our counsels uncertain" (Wis., ix. 14)—not to be deprived of a counsellor where prudence fails, man needs to be guided by Him Who knows all, even as in worldly affairs one has recourse to others when in doubt.¹² This superior direction in the affairs of salvation is the rôle of the Gift of Counsel: "The Lord ruleth me, and I shall want nothing" (Ps. xxii. 1). Here man has not to judge for himself what to do: the Holy Ghost takes this duty on Himself, and man has but to obey His inspirations, since it is for the agent to judge and command, not the instrument.¹³ In the Gifts the Spirit of God is the agent, whilst man is rather passive than active, an instrument but not inert, for he is free and active, and freely coöperates with the divine movement.

This difference in mode of action, as illustrated between prudence and counsel, can be found in the other virtues and parallel Gifts, for there corresponds to every virtue a special Gift that comes to its aid and causes it occasionally to act in superhuman fashion. The virtue of fortitude strengthens the soul to surmount obstacles in the face of every danger where salvation is concerned. This natural method of action leads a man to confront difficulties in proportion to his human powers¹⁴—to go beyond that point would be rashness, to fall short would be cowardice. However, when in a great difficulty, in a matter beyond his own native power, in dangers that of himself he is powerless to surmount, he has recourse to the divine power, he discovers a way *superior to the human mode of action* in the working of the Gift of Fortitude.¹⁵

In the acts that emanate from the virtues, acquired or infused,

¹² II-II, Q. liii, art. 4, ad 1, and art. 2.

¹³ *Ibid.*

¹⁴ *III Sent.*, Dist. XXXIV, Q. i, art. 2.

¹⁵ *Ibid.*

man acts in conformity to his state, by his own proper movement, on his own personal initiative. After reflection, deliberation, and possibly consultation, he carries out his scheme for good by his own free choice, always remembering that God is the primary cause even in a free agent. Under the influence of the Gifts, it is no longer himself who acts, but an all-powerful interior impulse drives him to do such a thing, when his mind is inspired with the thought. Man must consent and coöperate, though he remains rather passive than active. In commenting on the words of the Apostle: "For whoever are moved by the Spirit of God, they are the sons of God" (Rom., viii. 14),¹⁶ St. Augustine remarks as follows: "To be moved or acted upon is something more than to be simply guided or led, for he who is guided does something; he is guided that he may act aright. But he who is moved or acted upon, hardly seems to do anything of himself; now the grace of the Saviour acts so efficaciously on the will that the Apostle fears not to say 'Quicumque enim Spiritu aguntur, ii sunt filii Dei' (Rom., viii. 14). And our will can make no better use of its liberty than abandonment to the impulsion of Him Who can do no evil. . . ."¹⁷ The Lives of the Saints copiously illustrate this divine impulse. Was not Jesus "lead by the Spirit into the desert"? Was not the aged Simeon thus moved to come to the Temple at the very moment when Mary brought her Son: "And he came by the Spirit into the temple"?

We now come to the second distinction between the virtues and the Gifts—the different rule employed to measure their acts. In acquired virtues this standard is the reason perfected by natural prudence; in the infused virtues, the reason illuminated by faith and guided by supernatural prudence. Wherefore, a virtue is defined as "a habit that inclines us to live aright following the rule of reason."¹⁸ The higher perfection of the Gifts are given by God that we may be moved by Him to produce acts that have no other rule than divine inspiration and the wisdom of Him Who is the Spirit of Truth.¹⁹ Not uncommonly divine inspiration urges a man to deeds that overstep the ordinary bounds of reason, even when

¹⁶ It so happens that the English Version translates the Vulgate "aguntur" as "led" and not "moved."

¹⁷ *De Gestis Pelag.*, cap. iii, n. 5.

¹⁸ I-II, Q. lxviii, art. 1, ad 3.

¹⁹ *Ibid.*, In Corr. art.

illuminated by faith. Such works are not rash, since they have God Himself for counsellor and ally; they are justified for this reason, that, when God acts thus, He is not forced to confine Himself to the ordinary limits that man's natural imperfection obliges God to respect. It is in such works that the Gifts come into play. When the Fathers of the Desert embraced a mode of life that seemed to be a perpetual defiance of nature, they did not behave according to the rules of Christian prudence, though the miracles performed in confirmation of their sanctity prove that they obeyed a divine impulse. All the heroisms of faith and charity that fill the pages of hagiography, all the astounding works undertaken for God's glory and the good of others, all the superb manifestations of the spiritual life, are the effects of the Gifts of the Holy Ghost.

No wonder certain theologians maintain, with the approbation of St. Thomas, that the Gifts are perfections that dispose man to more excellent deeds than the virtues.²⁰ Does that mean that these Gifts can be exercised only when there is question of heroic works—that they are useless for the average Catholic who makes no stir in the spiritual world? By no means. These Gifts are the common lot of all the just without exception, and St. Thomas declares them to be essential for salvation.²¹ Whilst Christian heroism forms the chief domain of the Gifts, their sphere of influence does not cease here. Nor is there a fixed line of separation between the virtues and the Gifts; they do not rule entirely different kingdoms. There is no matter of the virtues on which one or other of the Gifts may not be called at a moment's notice to exercise its superior method of action, even as there is no human faculty that cannot be acted upon by the Spirit and bettered by His Gifts.²² Both virtues and Gifts have the same field of action, though their methods differ.

It is now time to examine more closely into the respective offices of the virtues and the Gifts. The former are meant to prepare the soul to follow without resistance the movement and direction of the reason, and by way of consequence to move it to follow the divine impulse—at least that common impulse which God refuses to no creature desirous of utilizing the principles of activity that reside

²⁰ I-II, Q. lxviii, art. 1.

²¹ *III Sent.*, Dist. XXXIV, Q. i, art. 1.

²² I-II, Q. lxviii, art. 2.

within. The function of the Gifts is to prepare the possessor to receive, not every kind of divine movement, but certain special impulses called inspirations or instincts of the Holy Ghost, which help man to accomplish acts out of the ordinary, if not in their material object, at least in their method of action.²³ For greater clearness we must distinguish a triple divine movement: (1) one proportioned to nature, given for natural acts, is the motion whereby God operates on every free agent as primary cause; (2) the second, of the supernatural order and proportioned to grace, is given by God for the performance of salutary works, for no soul in grace can pass from potentiality to act without a divine movement which is an actual grace; (3) the third is a very special movement, where man is rather passive than active, and here St. Thomas's commentary on the passage from the Romans already cited may be quoted: "To be moved or actioned is to be put in movement by a sort of superior instinct."²⁴ Thus, it is said of animals, not that they act as though carried into action by their own proper movement, but that they are impelled by the instinct of nature. By way of analogy it may be said that the spiritual man is impelled to certain acts, not principally by the movement of his free choice, but by the Holy Ghost. This does not do away with human freedom, but indicates that the movement of the will and free choice is caused by the Holy Spirit: "For it is God who worketh in you both to you and to accomplish" (Phillip., ii. 13).

The first kind of divine motion acts upon our natural powers, and becomes, along with the acquired virtues which perfect these same powers, the principle of morally good acts. The second puts in motion the infused virtues, which preserve their natural mode of action, for the performance of supernatural deeds. The third—which is proper to the Gifts—is a special impulsion to supernatural works, where the soul operates as the instrument of the Holy Ghost, and is rather passive than active. In the two first, the Divine Mover is, as it were, hidden behind the powers when starting the machinery. The last, anticipating our deliberation and judgment, carries us instinctively to works undreamed of and superhuman—either being beyond human powers or produced outside the ordinary methods of nature and grace. By the virtues God moves us in a way conform-

²³ I-II, Q. XXXIV, art. 8, ad 2; also Q. lxviii, art. 3.

²⁴ *In Rom.*, viii. 14, Lect. 3

able to our nature; by the Gifts, in quite a superior fashion. When the soul operates in a human manner, then the Gifts are not requisite; when called on to act in quite a superior way—to practise a virtue to a heroic degree, etc.—then the Gifts must come into play.²⁵

Can it be proved that the lives of ordinary Catholics, moving in the orbit of ordinary virtue, truly need these Gifts for eternal life? Yes. No one can possess the heavenly heritage who is not moved and guided by the Spirit.²⁶ Had man no other end than that which responds to the requirements of his nature, the answer would be different; but, because it has pleased God to call us to an end which absolutely surpasses the powers and needs of our nature, we must have a far more distinguished guide than the virtues provide—these very Gifts that render us docile to the inspirations from on high.²⁷ Whence arises this powerlessness of the reason? From the defective possession of the theological virtues whilst we are *in via*, and from the insufficiency of the moral virtues to resist in every case the sudden and fierce attacks of the devil, the world and the flesh. He who has only imperfectly or insufficiently a source of activity for certain actions, has need of outside help, of a special mover. A medical student in a hospital would not dare to perform a delicate operation without assistance, whilst a specialist could operate alone. A ship's captain, when he comes to the intricacies of the mouth of a river, calls in a pilot to guide the vessel to port. We possess imperfectly the principles of supernatural operation—the theological virtues being notably weak, since we know and love God imperfectly—so that it is outside our powers to reach port without the help, the inspiration and the particular assistance of the Holy Ghost.²⁸ Seeing that such impulsion is necessary, equally necessary are the Gifts. The reason is unable to know all that is of importance, or to do all that is even necessary, for it has in the virtues an insufficient remedy against ignorance, lassitude, hardness of heart, and the other miseries of our nature; wherefore, the Gifts bring that extra help needed. How many times a soul is faced with certain grave eventualities, special grave resolutions to be made, a choice of life, without knowing just what is necessary for salvation! The All-Knowing and

²⁵ I-II, Q. lxviii, art. 2, ad I.

²⁶ *Ibid.*, art. 2.

²⁷ *Ibid.*

²⁸ *Ibid.*, art. 2.

All-Powerful takes upon Himself our direction and protection. At times salvation calls for difficult works. The convert is called upon to risk penury for himself and his family. Special help is necessary, incessant prayer, and the Gifts.

Whilst they come to the aid of the virtues, the Gifts are inferior in excellence to the theological virtues, which unite us directly to God. Yet, their help is invaluable, since they revive our faith, animate our hope, inflame our charity, and give us a taste for God and things divine.²⁹ Prudence receives from the Gift of Counsel the lights that are lacking; justice—the rendering to each his due—is perfected by the Gift of Piety that fills us with filial tenderness for God and the widest mercy for our neighbor. The Gift of Fortitude makes us fearlessly surmount all obstacles that stand in the way, brush aside difficulties, and be ready for any enterprise. The Gift of Fear buttresses the virtue of temperance against the fierce assaults of the flesh. More energetic action, more heroic efforts, a perfect conversion of heart, come from the Gifts, which can raise the ordinary life of a Christian to dizzy heights of perfection, and may be compared to the wings of a bird or the sails of a ship. We all need this special divine inspiration of the Gifts from time to time in the acute difficulties of life:

*Da Tuis fidelibus,
In Te confitentibus,
Sacrum septenarium.*

²⁹ *In Is.*, xi. 2.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

VII. Some Inconsistencies in St. John's Theology

I. SUPERNATURAL FAITH

The analysis I have tried to give of St. John's writings on mystical theology has, I hope, shown that he bases his system on supernatural faith: mystical contemplation is an act of highly developed faith, "faith penetrates into the heights of God" ("The Ascent," Book II, Chapter 3). But what does the Saint mean by "faith"? A careful scrutiny of his writings brings home to the reader the conviction that the word "faith" is used in a twofold sense: the Saint repeatedly states that faith is light and that faith is darkness. However, there is no inconsistency in these two statements. Faith is light, because it is God Himself or—as he says in one passage ("The Ascent," Book II, Chapter 15)—the Son of God, who makes His presence manifest by illuminating the understanding; but the immediate effect of this illumination is darkness in the understanding of the recipient of that light, and therefore the Saint calls that state of darkness or emptiness of the understanding also faith. "The soul walks in the darkness of faith" ("The Ascent," Book II, Chapter 1). We must, however, bear in mind that this peculiar effect of the divine light of faith is experienced only by those who have, at least to some extent, purified their souls from inordinate passions, and feel the sweet influence of "anxious love" of God. With those persons who have not gone through "the active purgation of the senses," the effect of the light of faith consists in their being able to give assent to the doctrines of the Church. But faith in the latter sense is not the proximate means of union with God; only when, thanks to the previous active purgation of the senses and especially to the urgings of divine love, this light is able to permeate the soul in an intenser operation, does it make itself felt in the understanding as a divine force stopping the natural activity of that power as regards discursive meditations on religious subjects. According to St. John, the reason for this peculiar effect of faith is, because these mental operations are only human activities, have nothing supernatural or divine in them; they are simply dialectical juggleries, like beating the

air (Chap. 7), compared with the divine operation of the understanding induced by the influx of the divine light—*viz.*, contemplation.

There is no denying but that this is the teaching of St. John of the Cross on faith as the proximate means of union with God. But we must not overlook the puzzling fact that there are passages in his writings which seem to contradict the above statements on faith. These conflicting passages are chiefly to be found in the third chapter of Book II of "The Ascent." I have often wondered why the English translators have omitted to throw some light on the confusing and perplexing statements contained in this chapter.

St. John begins the chapter in question with the words: "According to the theologians, faith is a habit of the soul, certain and obscure." Against this explanation of faith—for it is not a definition, it misses the *differentia specifica* of the genus "habit"—may be urged, first, that if, as the Saint teaches again and again, faith is the divine essence illuminating the understanding experimentally, it can hardly be called a habit; for, according to Scholastic philosophy, a habit is a *qualitas mortua inhærens animæ*. But God's illuminating operation in the soul, in relation to the subject upon which He acts and which His illuminating activity penetrates, cannot become a *qualitas mortua inhærens animæ*; one might as well call the soul an *accidens* with regard to the body which it penetrates and vivifies.

Secondly, the designation of the habit of faith as "certain and obscure" is very puzzling. The theologians apply the terms "certain" and "obscure" to the act, not to the habit of faith. Besides, the term "certain," in its proper meaning, designates a state of the mind—*viz.*, a *firma adhesio* (to a proposition) *sine formidine erroris*. Consequently, it can be applied to a *habitus* or *qualitas* only in an analogical sense, as when we say fresh air is wholesome. Therefore, to say that faith is a certain habit can only mean that the habit of faith causes certitude of the understanding in regard to the revealed truths. St. John seems to take it in this sense, because he says in the same chapter: "faith makes us believe the revealed truths." Quite true; but then why does he not see that faith in the sense of believing in the revealed truth is an act or operation of the mind, and consequently cannot be that faith which is the proximate means of union with God—*viz.*, that illumination which is the cause of perfect "emptiness," inactivity and "blindness" of the understanding? To

believe revealed truths is not emptiness of the mind of all concepts; when we believe, we form some ideas, however inadequate, of the things to which we give assent.

Thirdly, St. John calls faith an "obscure habit, according to the theologians." Of course, the habit of faith can be called obscure, but only *analogice*, or in so far as the revealed truths to which faith enables us to give assent are obscure in their contents; they lack, with respect to us, intrinsic evidence. But then again, the Saint, by calling faith obscure, gives to the term faith a new meaning; he does not take it in the sense of a *qualitas inhærens animæ*—still less in the proper sense of God's essential light, but in the sense of the object of our belief: for obscurity is inherent in the truths revealed by God (that is, they are beyond our understanding), not that the "habit" of faith or the illuminating presence of God in the soul is obscure. The height of confusion is, however, reached when St. John explains the obscurity of faith by a comparison: if we speak to a person born blind to light and color, he will not be able to form the slightest idea of what we say to him on such subjects. In the same predicament is man with regard to the things faith reveals to us; for faith tells us of things we have never seen, nor are able to see. So St. John. First, we notice a confounding of faith as an interior grace with the object of faith. The Saint is evidently trying to show that the state of mind requisite for obtaining immediate union with God must of necessity be darkness and obscurity (that is, the understanding must be emptied of all concepts and stop all activity); but, in the simile referred to, the *tertium comparationis* is evidently incapacity of forming any idea of the things revealed to us (or told to the man born blind). What the Saint is aiming at in using that comparison is quite clear; he wishes to show that the essential light of God, when overpowering the soul, makes the understanding as if blind, thanks to the intensity of the divine light—or, what is the same, thanks to the inadequacy of our understanding to see God in it as He is. For, let us bear in mind that this light is both the means of seeing and the object of our seeing. But what the Saint really proves is something quite different and decidedly beside the point; the comparison proves either that the human understanding is incapable of conceiving any idea of the truths presented to it for acceptance (on account of their obscurity),

or that the gift of faith tends to obscure the intellect regarding the revealed truths for the acceptance of which that gift is bestowed.

Thus, it becomes evident that the endeavor to bring the idea of faith, as the proximate means of union with God, into line with the Scholastic definition of faith (as being an infused habit which makes the act of assent to the revealed truths possible), led the Saint into irreconcilable statements to the bewilderment of the reader.

How explain these inconsistencies? Perhaps we have here an instance in support of the strong suspicion that, after the Saint's death, interpolations and changes were introduced to save his writings from the censure of the Inquisition; or perhaps the Saint himself patched up his theory in accordance with Scholastic theology, for he may have been warned that his concept of faith savors of the Lutheran heresy of man being justified by faith.

Baruzi (p. 467 sq.) points out the fact that St. John in no way has brought into harmony the two concepts of faith—*viz.*, faith as "an assent of the soul to the doctrines which enter through hearing," and faith as a complete emptiness of the mind of every intellectual concept of things revealed or naturally known. "Singulier mélange de pensée hardie et de docilité sans culture!" exclaims Baruzi. Then he goes on to say: "As a matter of fact, what becomes of the theological notion (*donné théologique*) to which we give assent? It is skilfully brushed aside [by St. John], for pure faith is the proper means of union, and this faith is not the meticulous (*minutieuse*) adhesion to dogmatic articles, but the unformulated impulse (*élan*) towards God."

I ask, is it necessary to hold the Saint responsible for the confusion as to the nature of faith? I am inclined to think that St. John of the Cross knew perfectly well that faith, taken in the sense of assent to revealed truths, is not identical with that faith which is the essential light of God, and shines into the soul causing there darkness and emptiness of every concept about dogmas and articles of faith. St. John must have known that faith, taken in the first sense, is simply initial faith, whilst faith understood in the second sense is perfect faith. Therefore, I suspect that the "singulier mélange" which Baruzi laments is the work of a bungler who did not understand the Saint's mystical system.*

* The next article of this series discusses "Faith and the Grace of Justification."

MATERIAL PHASE OF THE MARRIAGE PROBLEM

By WILLIAM SCHAEFERS

I

In the earlier days, civilization was deeply rooted and grounded in the home-loving instinct. The State, as well as the Church, acclaimed the virtuous habit that tethers a man to his home. Despite the fact that its pagan philosophers exalted the State, Imperial Rome in its best days recognized the need of sustaining the home-loving instinct among her citizens. Even the cliff-dwelling civilizations boasted a home-loving instinct; it built tiers of impregnable cliff houses for a race that coveted few things other than a peaceful family life.

The Catholic Church has always been very deeply concerned with the strength of her rural populations. Why? Because the very best environment for the practice and expression of the home-loving instinct is to be found in the rural districts. This explains at least one of the reasons why the Church is much disturbed by the fact that, whereas the rural population in America increased only four millions within the last thirty years, the urban population increased thirty-four millions within the same period of years. The Church expresses genuine alarm over the increasing preponderance of the city homes over country homes, and the history of marriage has been, and will be still more, affected by this condition of affairs.

Our people are drifting. Over one-half of our population is homeless and landless. Why? Because our urban civilization has, in criminal fashion, done away with old customs and old practices. As a consequence of this, it has lost the virtuous propensity that prized and loved a home and family life, and has substituted a fateful makeshift: a spirit of an all-around independence that is impeded and chagrined whenever the cares and the duties of home and family life step in. This independence, we all know, calls for a new scheme of things; it calls for such baneful items as renting, an easy living method that facilitates moving from place to place, a family life that is arranged to allow members to pass in and out of

the house at all hours of the day and night; and, in order to make life in our modern cities completely successful, it urges a home without children!

II

The evils resulting from a breakdown of an essential necessity for a fruitful civilization are seen in their most serious aspects in the rising tide of divorce in our country (and, for that matter, throughout the world), and in the growing number of mixed marriages within the Church. According to the latest statistics available, issued by the Census Bureau, there were 45,606 less marriages in 1924 than there were in 1923 (a decline of 3.7 per cent); at the same time, according to the same Bureau, there were 4,946 more divorces in 1924 than there were in 1923 (an increase of 3.6 per cent). These statistics represent a double threat: the decrease in the number of marriages means less homes at a time when we need more homes, while the increase in the number of divorces means the wrecking of more of the homes that we cannot afford to lose. We can thus see that two powerful and devastating forces are mercilessly hammering away at the vitals of our Christian civilization. They cry out: "Citizens, if you desire the kind of civilization that the modern conception of life preaches, then decrease the number of new marriages and destroy more of the marriage contracts already in existence." The statistics submitted above prove how well many have obeyed the cry. It is not a doctrine that is likely to produce a generation of men and women who are willing to slave for the family—the institution that is so necessary for preserving from rust and decay the religious and social structure of a Christian civilization. Thus, this double thrust at our civilization is a menace to the nation spiritual and to the nation social; unless diminished, the burden of disregard for marriage and married life will become so heavy that a collapse will result. Then, the historian may have to write sooner than anyone now suspects: "The serious loss of a decrease in the numerical strength of the home and in the vitality of the family, due to the shrinkage in the total number of marriages and the accompanying increase in the total number of divorces, robbed American civilization of much of its salt. This disaster is the penalty we paid for what we were pleased to call 'progress'."

III

Our Catholic young people are, of course, affected by what is taking place about them. The increase in the number of mixed marriages cannot be fully accounted for, unless it is admitted that there is a material phase to the marriage problem, a phase worthy of the study and attention of the authorities who are trying to check the increase of mixed marriages. To be sure, lack of faith and piety, disregard for the advice and caution of ecclesiastical superiors, disobedience to parents, and other spiritual weaknesses are probably the chief Philistines in the camp; however, there are the enemies outside the walls. To appreciate, therefore, the difficulty of the task of checking mixed marriages, we should observe closely what our Katherine and our John face when away from the pulpit, pew, and hearth.

IV

That the individual is of more value than the family is an idea growing in society; and, by all means, we must admit that, as things go today, the magnification of the independence of the individual affects Catholics as well as non-Catholics. Accordingly, our Katherine and our John parade a spirit of independence that is much stronger than formerly. The young man, of course, has always been more or less accustomed to a degree of freedom. But not the young lady. She has been "freed" only within comparatively recent times. A tremendous progress revolutionized industry, and the result of it was that Katherine was taken away from the kitchen and the broom and placed in the office and factory. Here she earns cash. This cash introduced the fullest possible freedom to women. This freedom has worked an injury upon the institution of marriage. This injury is reflected in the unhappiness in general of the American married woman—whose "unhappiness is more marked than that of her eastern sisters, possibly, because American women have a wider freedom," writes a world observer. Is domestic bliss denied to progressive America?

What, you may ask, does all this mean to the Church? It means, for one thing, that the Catholic girl, just as her Protestant sister, is so independent that marriage need seldom be a relief from penury; it means, furthermore, that our Catholic girl has changed her ways

considerably, so much so that our John is heard to remark more frequently than ever: "Our Catholic girls do not want Catholic boys." It means that our Catholic girls and boys are drifting farther and farther apart, entering a little deeper into the arms of Protestant friendships. It means that the social relations between our Catholic young folks are not improving; it means, finally, that mixed marriages are going to increase still more, and *this very increase in the number of mixed marriages tends, more than anything else, to lessen the former respect shown for the sanctity and propriety of a Catholic marriage.* This explains the spread of the cruel, matter-of-fact attitude that many Catholics are beginning to display openly in regard to mixed marriages.

V

We must realize that a phenomenon has marked the last stage of the Catholic youth's attitude towards marriage in general. In the first place, his former dread of a mixed marriage has disappeared, and with it went the shame that formerly blighted the Catholic household wherein a mixed marriage was hatched. This is a bad situation, and, worse yet, parents are frequently in conspiracy with their children. There are Catholic parents who say: "We can no longer subscribe to the practice that ostracized the unfortunate Catholic boy or girl who entered into a mixed marriage." This growing disregard for the sanctity and propriety of a Catholic marriage is something to ponder over. What has been lost is that old virtuous fear of the evil consequences attending a mixed marriage—the *material* penalties of which included such major items as having to bear the scorn of parental anger and the burden of probable disinheritance, as having to bear the sight of the parochial finger of shame and the great displeasure of the pastor, who often made the matter of performing a mixed marriage in the rectory as trying an ordeal for the couple as he could risk making it. But such penalties have gone their way. The Catholic who enters into a mixed marriage today remains a top-notch in the eyes of his parents; the parochial finger of shame has given way to a broadminded "good luck" nod, and even the pastor seems to have relented. In a word, the material causes for mixed marriages have multiplied, while the material penalties attached to such marriages have subsided.

VI

Do we realize the situation? Here it is: the present-day industrial conditions have made it possible for the girl to say: "This is my money." The modern wife can say to her husband: "This is what I earned." The modern Catholic girl can speak in the same language. Accordingly, she is inclined to reason that she can risk a mixed marriage better now than formerly, since, if the marriage is unsuccessful, she can support herself and hers. Moreover, she reasons that men know about this new financial independence of woman (which, by the way, often does away with the old-fashioned economic partnership), and that, therefore, husbands are more ready to grant wives that liberty and freedom which their potential or, as in many cases, actual earning capacity has purchased for women. In the case of a mixed marriage, this anticipated freedom is expected to yield a free hand to the Catholic wife in the practice of her religion.

What does the Catholic young man say in the face of these economic circumstances? He declares—and he assures you, too, that he has a peck of arguments to prove the truth of his assertions—that he is more than ever forced to exert himself in the business of finding a Catholic partner for life; that he is inclined to accept the philosophy contained in the saying that "a bird in the hand is worth two in the bush," meaning by this that an uncertain prospect of being able to marry one of several near Catholic friends is not as good as a certain prospect of marriage with a Protestant. And does he want to get married at all, with the high cost of living? Can he, as a matter of fact, afford to marry the modern girl? Should he not, as a dictate of economy, invade the largest field, the Protestant field, where he has a far "better chance"—and if a mixed marriage is unsuccessful, has not the separation been made easier for both by reason of the woman's opportunities to provide for herself?

This new financial independence of the woman is something new in the history of marriage. Catholic students of the question of marriage may not accept the fact of that money independence as amounting to very much. But may it not explain much—as much, possibly, as half? Is not money god in the work-a-day world? There have come other changes, to be sure, but money alone has made a very great difference in the history of marriage; the new

way in which it can be handled has enormously affected the run of conjugal love.

Catholics are by no means immune from the effects of the material changes that have come upon the country. Is it too much to say that their material views on marriage are practically little different from those expressed by their Protestant friends? In the old days, as many can recall, money lagged in the esteem of those contemplating marriage. That money could not purchase happiness—nor heaven—was then a dogma. The chief hope was a happy Catholic marriage from which the two parties would emerge as one. The family life was the thing. Out of it came such marvelous things as mutual faith, love—and children. Out of it, too, might come sickness, worries, cares and duties. But what of that—wasn't the world wet with tears anyway? The helplessness of the individual brought the two more closely together, and strength was found in the union that was Catholic. But the modern economic system is fatal to all that. It divides the home. It dictates the rule of life. It makes for two "bosses" under the one roof. As a result, marriage has become a "proposition"; it is popularly referred to by society as an "experiment not to be taken too seriously." The system has tinkered with the connecting link—the interdependence between husband and wife; it has substituted the "independence of the individual," and made it the pivot around which married life may revolve. There is no reason for utter astonishment when one hears Catholics argue as follows: the modern marriage system implies independence, so that the husband can go his way and the wife her way. This system is an aid to mixed marriages; it argues strongly for the success of the mixed marriage; two opposite religions will not easily crash in a household where the movement of married life is free and easy; and, finally, the great increase in the number of mixed marriages, we are told, has not only dispelled the original orthodox horror of such marriages and cleared the social elements involved, but it clinches the argument that "mixed marriages are to be accepted as a condition of the times."

VII

We have concerned ourselves with only the material forces at work. There are, we repeat, spiritual forces at work, too—such as indifference to the danger of not being able to live a meritorious

Catholic life in the mixed marriage state, the absence of the virtuous fear of a clash of religious opinions, and an exaggerated hope (buoyed up by only a human love that is blind to the weakness of the spirit) that the Protestant party will be converted either before or after the marriage ceremony. Yes, there is a Catholic weakness to be considered. But, in studying ways and means of how best to cope with the problem of mixed marriage, we believe that we will do well if we will consider also those material circumstances that, taken together, constitute a new force working against the interests of Catholic marriages. This is a wicked force that obscures the spiritual needs which formerly cautioned Catholics to move slowly before contemplating a mixed marriage, a force that pretends to give Catholics the license to risk the dangers to soul, a force that has urged too many Catholics to assert dogmatically that a mixed marriage is better than no marriage at all, a force that has beguiled many of our Catholic young people into believing that *pastor and parents must wink at mixed marriages these days instead of urging that they be abandoned.*

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

Ecclesiastical Censorship

Unless the following books, images, and prayers have been submitted to ecclesiastical censorship, they may not be published by either clergymen or laymen:

(1) books of the Holy Scriptures or annotations and commentaries on them;

(2) books that deal with the Sacred Scriptures, sacred theology, Church history, canon law, natural theology, ethics, or other such religious or moral disciplines; books and pamphlets of prayers, devotion or religion doctrine and instruction, of morals, ascetics, mysticism and other matters of that kind, though they seem conducive to fostering piety; finally, writings generally in which there is something of special interest to religion and good morals;

(3) sacred images to be printed in any manner, whether they are published with or without prayers.

Permission to publish the books and images spoken of in the preceding paragraphs may be given by the following: (1) the proper local Ordinary of the author; (2) the local Ordinary of the place of the publishing firm of these books or images; (3) the Ordinary of the place where they are printed; with this proviso that, if one of these Ordinaries has refused permission, the author may not ask permission of another Ordinary without informing him of the refusal of the Ordinary first approached.

Prior and in addition to the permission of one of the above Ordinaries, members of religious organizations must also obtain permission from the major superior of their religious organization (Canon 1385).

Canon 1385 specifies the books and sacred pictures which may not be published by Catholic laymen or clergymen without first obtaining permission for their publication. Although the opening sentence of Canon 1385 speaks of books only, it nevertheless includes daily papers and periodicals appearing at various intervals and publication of all other writings whose contents deal with the subjects mentioned

in this Canon, as is evident from Canon 1384, § 2. There are canonists who seek to distinguish between books and other forms of publications, because in some parts of Canon 1385 *books* only are specified, while in others *books and pamphlets* are mentioned. There seems to be no reason for such a distinction in Canon 1385, where the legislator evidently intends to specify the character or nature of the contents of publications rather than the form in which they may be published. Thus, for instance, if an author were to publish one short book of the Sacred Scriptures with notes and comments, it might make a small pamphlet only; yet, who would deny that the publication is subject to the previous censorship of the ecclesiastical authorities? After the said Canon has enumerated in one continuous sentence books of the Sacred Scriptures, books about the holy bible, theology, etc., books and pamphlets of prayers, etc., it concludes with the general rule that *all writings* in which there is something of special interest to religion and good morals must be submitted to ecclesiastical censorship before they can be published by Catholic laymen or clergymen.

The censorship of books rests with the local Ordinaries with the exception of books dealing with subjects reserved to the Holy See and mentioned in other Canons of this chapter (cfr. Canons 1387-1389, 1391). If the author of a book, pamphlet, etc., for which ecclesiastical permission is required before publication, lives in a diocese distinct from that of the publishing house, and if the publisher gets the book printed by a printing concern established in a third diocese, the book may be submitted for censorship to any one of the three dioceses. But whether there are three or two different dioceses to which the manuscript may be submitted before publication, precaution against fraud is taken by the rule of the Code which demands that, if one local Ordinary has refused permission for the publication of the manuscript, the second or third Ordinary may not be asked for permission without informing him about the refusal of the first. The Code does not state what the second Ordinary is to do when he is requested to give permission for publication after another Ordinary has refused the same permission. Courtesy, however, demands that the second Ordinary should not act in the matter until he has entered into communication with the first to ascertain why that Ordinary refused permission. If the second Ordinary, or

rather his censors (cfr. Canon 1393), then wish to allow the publication, the "imprimatur" may be granted.

Members of religious organizations need, besides the permission of the local Ordinary, also that of their own major superior. If none of the local Ordinaries competent to give the "imprimatur" allows the publication, and the major religious superior thinks that there is no objection to its publication, the judgment of the local Ordinary prevails, for, on the one hand, he is the *ex officio* custodian of faith and morals in his diocese, and, on the other hand, there is a similar case in Canon 874, § 2, in which the religious superior has judged his subject qualified for the hearing of confessions and requests the local Ordinary to examine and approve him. Notwithstanding the judgment of the superior in the latter instance, the local Ordinary may for a grave reason refuse the faculties. If the religious superior still thinks the book should be published, he may have recourse to the Holy See. In the event that the local Ordinary grants permission for the publication of a book of a religious, and his major superior refuses, the author is not permitted to have the book published; for he owes, first of all, obedience and reverence to the superiors of his organization, and should not have approached the local Ordinary before submitting his writing to the major superior in his religious community. He may, however, have recourse from the judgment of his major superior to the next higher superior, usually the Superior General of the organization. The proper local Ordinary of an author of a religious organization would be the Ordinary of the diocese, vicariate, etc., of the place where is located the religious house to which the author is ascribed as a member by the competent religious superior.

SPECIAL RULES OF CENSORSHIP GOVERNING LITERARY WORK OF SECULAR CLERGY AND RELIGIOUS

The secular clergy are forbidden without the consent of their Ordinaries—and members of religious organizations without the consent of their major superior and the local Ordinary—to publish books which deal with purely profane matters, to write for newspapers, magazines and other periodicals, or to be directors or editors of these (Canon 1386, § 1).

Canon 1385 dealt with the publication of books, papers, maga-

zines and any other writings treating of matters of faith and morals, whether written by secular clerics, religious or laymen. Canon 1386, § 1, extends to every kind of writings, even such as deal with purely secular matters (such as stories for entertainment, books, magazines, etc., on sciences, arts, literature, daily events, past history, etc.). Since the entire exterior conduct of secular clerics and of members of religious organizations is subject to the special supervision of the Church, she may forbid them to do certain things of a purely secular character, if she thinks such regulations to be for the best interests of the Church because of the prominent position and the special service to which they have pledged themselves. If the State has special rules of conduct for its army and navy men and others engaged in government service, it need not surprise anyone that the Church has seen fit to lay down special laws for her clergy and religious. Here is one of these special rules that they shall not publish any book or writing in any form whatsoever, or be editors or directors of publications (even those dealing with purely secular matters), without the permission of their own local Ordinary, to whom they owe obedience and reverence by a special obligation imposed by Canon Law by the very fact of their asking and being admitted to the ranks of the clergy (cfr. Canon 127). In virtue of Canon 592, the members of religious organizations have to fulfil the obligations imposed on clerics generally in Canons 124-142, and the special obligation of obedience and reverence towards their religious superiors by the vows or promises that they have made (cfr. Canons 592 and 593).

Though the Code states that clerics and religious may not, without permission of their own Ordinary or religious superior, write anything in newspapers, magazines and other periodicals, it is generally understood that giving to the newspapers items about events in the parish, religious community, and the like, is permitted without first asking leave of the respective authorities. This is a reasonable interpretation, lest one make the law say more than was intended. Care should be taken, however, to write out such statements rather than leave everything to the reporter, who, after an interview with the priest, often makes a mess of the information to the chagrin of the priest and the Catholic people.

WRITING FOR PAPERS AND OTHER PUBLICATIONS INIMICAL TO
CATHOLIC FAITH AND GOOD MORALS

For newspapers, magazines and other periodicals which are wont to attack the Catholic faith or good morals, not even lay persons shall write anything unless a just and reasonable cause calls for it and the local Ordinary approves of the reason (Canon 1386, § 2).

It is quite evident why the Church forbids even her lay members to publish anything in the above-mentioned papers and periodicals, for it would be a shame for Catholics to lend their coöperation to enemies of God and the Church. If it becomes necessary to force a paper or magazine of that caliber to accept a refutation of or protest against some slander or falsehood, or to engage in controversy with them, the local Ordinary should be consulted to ascertain whether he approves of the reason, as is required by Canon 1386, § 2. What local Ordinary is meant? Is it the proper Ordinary of the clergyman or layman who desires to publish something in these papers or magazines, or of the place of publication or printing? The rules of Canon 1386 do not deal with books, papers, magazines, etc., which require ecclesiastical approbation, but (1) with the special respect that clerics and religious are to show to their own local Ordinary and to the religious superior in the matter of publishing writings which have nothing to do with religion or morality, and (2) with publishing anything in papers, magazines, etc., inimical to the Catholic faith or good morals, in which writing the clergyman, religious or Catholic layman is to show special deference to the judgment of his superior. Wherefore we believe that both in § 1 and § 2 the term "*Ordinarius loci*" is to be understood of the Ordinary of the place where the cleric, religious or layman has his domicile (or, in default of domicile, his quasi-domicile). A cleric retains his ecclesiastical domicile in the diocese in which he is incardinated, though by permission of his Ordinary he lives and works for many years in another diocese. By making perpetual profession (cfr. Canon 585), a religious loses the proper diocese he had before, but in some affairs the Ordinary of the place where a religious is stationed by his superior is considered the proper Ordinary of the religious. Laymen may have more than one proper local Ordinary,

if, for instance, they have two domiciles (or a domicile and a quasi-domicile) in different dioceses.

Concerning members of religious organizations, not all canonists agree that the "Ordinarius loci" in Canon 1386, § 1, means the local Ordinary of the place where the religious is stationed as a member of the local community. Some expositors of the Code think that, after the religious has obtained the consent of his major superior to publish a book on secular subjects or to write for papers, magazines, etc., the consent of any one of the local Ordinaries (*i.e.*, of the place of publication or printing or domicile of the author) may be requested at the option of the writer. It seems to us that, when there is no question of obtaining the "imprimatur," the local Ordinary also for a religious is the one in whose diocese the religious is stationed; for, the obtaining of consent for the publication of books that do not need an "imprimatur" and for collaboration with the newspapers, magazines, etc., is demanded as a mark of respect and deference and filial submission to one's proper ecclesiastical superiors. Besides, the *Motu Proprio* of Pope Pius X against the doctrines of Modernists (September 1, 1910), in n. IV, gives the local Ordinary the right to stop contributors to papers and magazines—also writers of religious communities, if their superiors neglect to stop them. The said *Motu Proprio* is still in force after the promulgation of the Code (though not mentioned or referred in the Code), according to a Declaration of the Holy Office, March 22, 1918.

PUBLICATION OF WRITINGS CONCERNING BEATIFICATION AND CANONIZATION

Things that pertain in any way to the processes for the beatification and canonization of Servants of God cannot be published without permission of the Sacred Congregation of Rites (Canon 1387).

This Canon is taken almost verbatim from the Constitution of Pope Leo XIII ("Officiorum ac Munerum," January 25, 1897) on the prohibition and censorship of books. The Church does not forbid us to make known the life and virtues of the Servants of God who departed this life with the reputation of sanctity. In fact, if they remained unknown to the Catholic world, one could hardly expect that the cause of these Servants of God would ever come to a successful end. Miracles are required as part of the proofs of the

sanctity of the Servants of God, and, unless people asked the intercession of these saintly men and women in their needs, there would, ordinarily speaking, be no miracles. Wherefore, the Postulator General of the Order of Friars Minor recently (April 1, 1927) addressed by circular letter the Provincials of the Order and the Vice-Postulators to excite the devotion and confidence of the people towards the Servants of God in word and writing. Before the cause of a Servant of God has been introduced at the Sacred Congregation of Rites, the local Ordinaries have authority to approve books, pamphlets and leaflets which deal with the life and character of saintly persons whose causes are intended to be introduced later on before the Sacred Congregation of Rites; after introduction there, such publications are reserved to the approval of the said Sacred Congregation (cfr. *Monitum* of S. R. C., February 12, 1909). As to miracles which are believed to have been wrought at the intercession of a saintly deceased person, the Holy See does not permit their publication in books, magazines, pamphlets, etc., except by permission of the Sacred Congregation of Rites, as may be gathered from the various Decrees of the Holy See on this matter (cfr. *Codex pro Postulatoribus*, by the Postulator General O.F.M., Appendix, pp. 255-288).

CENSORSHIP OF PUBLICATIONS CONTAINING CONCESSIONS OF INDULGENCES

All books, summaries, pamphlets, leaflets, etc., which contain concessions of indulgences, shall not be published without the permission of the local Ordinary.

The explicit permission of the Holy See, however, is required to print and publish in any language an authentic collection of prayers and pious works to which the Apostolic See has attached indulgences and also a list of Apostolic indulgences, and finally a summary of indulgences which were formerly collected but never approved, or which is now for the first time to be made up from various concessions (Canon 1388).

The oral publication of indulgences (*e.g.*, in an announcement to the people in church) is permitted, if they have been published at Rome. The usual method of publication of the Acts of the Holy See today is to insert them in the *Acta Apostolicæ Sedis*, the official

magazine of the Holy See. If indulgences have not been made public at Rome, even the oral publication of concessions of indulgences cannot be made without first consulting the local Ordinary (cfr. Canon 919). The written publication of indulgences, even though they have been published by the Holy See and are exactly copied from public Roman documents, is not permitted without the approval of the local Ordinary. What local Ordinary? That of the author, or of the place of publication, or place of printing? It may be said with Vermeersch-Creusen (cfr. *Epitome*, II, n. 726) that the Ordinary of the place where the indulgences are published is the one whose permission must be obtained; but this is not certain, for, when the Code speaks of publishing reprints of the liturgical books (cfr. Canon 1390), it specifies that the Ordinary of the place where they are printed or the Ordinary of the place where they are published shall attest that these books agree with the official editions of the Holy See. If the Code meant to restrict the right of approval to one Ordinary, it could easily say so. Besides, the purpose of the law is to have the public ecclesiastical authority intervene in the publication of indulgences so that he may investigate and attest that they have actually been granted by the Holy See; this can be done by the local Ordinary of the author as well as by the Ordinary where the book, pamphlet, etc., is printed or published.

If a collection of indulgenced prayers and good works is to be considered authentic, the Holy See must be requested to approve the collection. Because of the danger that the author who composes the book may be deceived by faulty or incomplete sources from which he gathers the indulgences, the Holy See wants such collections submitted to its approval. Lists of the so-called Apostolic Indulgences are not to be printed and published without permission of the Holy See. If, however, the Holy See has published these indulgences in a public document, we believe that reprints of it or translations may be authorized by the local Ordinary, according to the Decree of the Sacred Congregation of Indulgences, January 22, 1858 (*Decreta Authentica S. C. Indulg. et Reliq.*, n. 383). One might object that the Decree just mentioned allows the reprint of lists of indulgences first published by the Holy See under the supervision of the local Ordinary, but that Decree also has the proviso: unless for some list there is a special and explicit prohibition. The matter is not very

clear in the law. The Apostolic Indulgences are a short list of indulgences granted to those possessing, using, etc., various religious objects blessed by the Holy Father, or by others who have received the faculty to bless objects with these indulgences. Each Pope at the beginning of his pontificate usually publishes such a list of indulgences.

The summaries of indulgences mentioned in the second paragraph of Canon 1388 refer chiefly to collections of indulgences granted to some religious Order, confraternity, society, or pious union. As lists of this kind must be gathered from various papal concessions granted at various times (perhaps centuries ago), and are liable to be incorrect, the Holy See has reserved to itself the approval of such summaries. Once the summaries are approved, they may be re-printed with the permission and supervision of the local Ordinary.

RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VIII. Holy Orders

I

Priests may sometimes feel inclined to imagine that the *Pontificale Romanum* is a book which holds but scant practical interest or utility for them. The very title of the book seems to restrict its use to those in whom resides the fullness of the priesthood. True, the *Pontificale* is indeed the bishop's own manual, containing as it does the formularies of rites and Sacraments the administration of which belongs to him exclusively. However, for that very reason the book is of interest to simple priests also, for it was amid the wonderful ceremonies and prayers found in its pages that they received their mysterious powers.

The *Pontificale Romanum*, as a distinct liturgical book, is of comparatively recent origin. During many centuries the matter which forms its text was scattered in divers *sacramentaries* and *ordines*. It was in the eleventh century that the formularies used at episcopal functions were first collected in a separate volume, and the first printed edition of the *Pontificale* appeared in 1485 during the pontificate of Innocent VIII, its editor being the famous liturgist, Burchard. For the sake of uniformity throughout the Latin Church, not only as regards the Office and Mass but likewise in respect to episcopal functions, Clement VIII published the first *official* edition of the *Pontificale* in 1596. The Bull *Ex quo in Ecclesia Dei*, which is printed at the head of this edition, forbids the use of any other formulary.

The book is divided into three sections: the first consists of the ritual to be used for the blessing and consecration of persons; the second part is made up of formularies for the consecration of material objects and that of places; the third section lays down the manner of performing certain functions in the administrative life of the Church, such as the celebration of synods, episcopal visitations, and so forth.

The first part of the book is the one that concerns every priest in a most intimate manner, for it was by the rites there set down that he received in succession the various "orders" which convey to him the supernatural character with which he is adorned. As we ponder the sonorous phrases of its noble prayers, there comes over us a feeling akin to that with which the scion of a noble house reads the charter by which an ancestor of his was at one time ennobled, for of all nobilities there is none comparable to that which is conferred upon those with whom Christ deigns to share His own eternal priesthood. "The priest bears the very form and appearance of Christ (*Sacerdos Christi figura expressaque forma est*)," says St. Cyril of Alexandria (Migne, P. G., LXVIII, col. 882).

A study—even if necessarily a brief one—of the rites and ceremonies of ordination is most instructive, for the liturgy of the Church is nothing if not illuminating, and we learn much about the true nature of Holy Orders by studying the various steps by which we advanced in the sanctuary, until the moment came when we too heard, more even with the heart than with the ear, the echo of that sublime consecration when, in the splendors of uncreated holiness before the day-star, the Father ordained His beloved Son a priest for ever according to the order of Melchisedech.

THE TONSURE

The heading of the first rite which we meet as we open the *Pontificale* is: *De clerico faciendo*. The prayers and ceremonies of the rite sufficiently explain its meaning and purpose. The tonsure is not a real order—that is, it confers no specific sacred power to the person who receives it—but it is a ceremony by which the Church marks off from the rest of the faithful those whom she calls to the service of the altar. From the moment of his tonsure the candidate becomes a *cleric*, and ceases to be a layman.

At the beginning of His public life our Lord gathered around His Person certain men in order to give to them what might be called a course of special and intensive training. Amid the intimacies of daily intercourse He imparted to them that knowledge, and raised and brought to maturity those virtues which were to make of them the worthy heralds of the glad-tidings. He Himself bears witness to the results achieved: "To you is given to know the mystery of

the kingdom of God, but to the rest in parables" (Luke, viii. 10). Here we have a clearcut differentiation: "to you . . . to the rest." Subsequently our Lord surrounded this inner circle of friends and Apostles by an outer ring of seventy-two disciples.

From the first we thus find a distinction among the followers of Christ—those who were only disciples and those to whom certain extraordinary powers were granted. Thus, St. Luke speaks of those who "from the beginning were eyewitnesses and *ministers of the word*" (Luke, i. 2). In the Acts two functions are said to be the real task of those who were at the head of the body of believers: "We will give ourselves continually to prayer and to the ministry of the word" (vi. 4). By prayer is meant not merely their personal intercourse with God, but likewise the official worship of the New Law. The imposition of hands, with prayer, is the original and essential rite of ordination (Acts, xiii. 3, 4).

A word had to be coined to designate the state of those who were chosen from among the people to be their teachers and guides. In the second century Tertullian already (*De idol.*, vii) speaks of "the ecclesiastical priestly order" (*ordo sacerdotalis ecclesiasticus*). As opposed to the state of the faithful (*λαϊκός*, *laicus*), that of the "elders" (presbyters) is called *κληρικός* (*clericus*). The word is singularly appropriate, for the sacred ministers are chosen, if not by lot (*κλήρος*), at least by a call from God, and on entering upon their sacred career the candidates choose God as their lot or inheritance. Already St. Augustine and St. Jerome give this twofold meaning to the word: "I think they that have been ordained in the order of the ecclesiastical ministry have been called both *clergy* and *clerics*, because Matthias was chosen by lot" (Augustine, *In Ps. lxxvii*). "Clerics are thus called because they are the lot of the Lord, or because the Lord Himself is their lot, that is, their inheritance" (Jerome, *Ep. ad Nepot.*, cap. v).

Nor is a man enrolled in the priesthood of the New Law by the simple fact of birth, as was the case with the Levitical priesthood. Two factors come into consideration in this matter. On the one hand, the candidate must have an inward consciousness of a call from God, and, on the other hand, the Church must approve of him. But mere acceptance by the Church for the ministry does not by itself give to the candidate any spiritual powers: that is only done

in virtue of ordination—viz., through the Sacrament of Holy Orders.

II

The tonsure does not come under the heading of the Sacrament of Holy Orders. It is more in the nature of a juridical act of the Church whereby she bestows upon the chosen candidate certain privileges belonging to the clerical state. From civilian jurisdiction the new cleric passes under that of the Church, so that, if the State were a truly Christian one, it would acknowledge the Church's right to be the sole judge of her ministers. The *privilege of the Canon*, as it is called, may be forfeited and the candidate may still be completely reduced to the lay estate; whereas, if he has received merely one of the minor Orders, he retains for ever the spiritual power thus conferred on him. This fact is pointed out by the bishop at the conclusion of the ceremony: "Dearly beloved sons, take heed that today you have come under the jurisdiction of the Church, and that you have inherited the privileges of the clergy; be you therefore on your guard lest you lose them at any time by your misconduct." The origin of the tonsure is very obscure. There are those who would trace it back to Apostolic days. We may take it as certain that during the first centuries there was nothing either in dress or cut of the hair to differentiate between clerics and laymen. To act otherwise would have been a useless courting of persecution, even of death itself. All we know is that various canons of the first centuries forbid the clergy to bestow too much care upon their hair. From the fourth century onwards, however, we meet with instances of the tonsure. Monks and nuns cut off their hair and even shaved their heads to testify to their contempt of the world. In this they were soon imitated by the clergy. St. Jerome (*In Ezech.*, cap. xlv) blames both those who carefully nourish their hair and those who shave their heads: he wishes the clergy to avoid both extremes by wearing their hair short "to show forth the modesty that should characterize a priest's outward appearance" (*ut honestus habitus sacerdotum facie demonstretur*). "Let a priest grow neither hair nor beard (*Clericus nec comam nutriat nec barbam*)," says Canon XLIV of the Fourth Council of Carthage.

There has been but little uniformity as regards the form of the

tonsure, and medieval liturgists show their usual resourcefulness in their mystical interpretations of the various shapes it took. That it is essentially a symbol, is obvious. According to the *Magister Sententiarum* (*IV Sent.*, Dist. XXIV), it is an emblem of spiritual kingship (*ministri Ecclesiæ reges debent esse*). The Fourth Council of Toledo (633) prescribes the tonsure for all members of the clergy. It is to be made in such wise that, the top of the head being shaven, a crown of hair remains encircling the head (Canon 1441). The tonsure retained this shape throughout the whole of the Middle Ages. During a number of centuries it was not given by itself, but formed a necessary adjunct to the reception of the first of the minor orders.

III

The Council of Trent makes no mention of the tonsure when it enumerates the various Orders (Sess. XXIII, cap. ii), but holds it to be a preparatory step for the reception of Holy Orders, for it expressly forbids (cap. iv) the giving of the tonsure, unless there is a reasonable presumption that the candidate asks for it, not for the purpose of escaping from the jurisdiction of secular tribunals, but with a view to dedicating himself to the service of God and His Church.

The reception of the tonsure implies the wearing of the clerical garb, or cassock. But the actual discipline with regard to the wearing of the cassock and the tonsure varies according to different countries, and is defined by the bishops of each province.

When his hair has been ceremonially cut by the bishop, the candidate is vested with the surplice which is the choir dress common to all secular clergy. The surplice (*superpelliceum*) is thus called because it used to be put on in choir over the fur coat or fur-edged coat which was worn during the winter months. The surplice is nothing else than an abbreviated and narrowed-down alb. The process of shortening the surplice gathered momentum from the fifteenth century onwards, until the manufacturers of church requisites produced the exiguous garment one sees in Italy. It is lawful to adorn with lace the edge of the surplice and its sleeves, but it is not difficult to see which of the two surplices is the more dignified—the abbreviated Roman cotta or the stately, lace-less Gothic surplice with its wide and long sleeves and ample folds.

The prayers which accompany the rite of the tonsure are an admirable explanation of the ceremony, as well as a most eloquent exposition of the mind of the Church regarding the dispositions which she expects to find in those who seek to be enrolled in the ranks of her ministers. Canon Law distinguishes the clergy into two classes, the secular and the regular clergy—that is, those who live in the world, who are in charge of parishes and so forth, and those who live in community and are bound in some way or other by vows of religion. But, because one section of the clergy is called secular, it does not follow by any means that they may be satisfied with low standards and aims. The secular priest should ever bear in mind that the Church stresses, not the word *secular*, but the word *priest*. The regular clergy are the men who hold the trenches; the secular clergy are those who “go over the top.” Both classes must be in perfect training—which, to drop the metaphor, means that without personal holiness no priest can hope to achieve much.

In the opening prayer the bishop asks that the candidate may receive the Holy Ghost precisely to guard his heart **against** the love of the world (*a mundi impedimento ac sæculari desiderio cor ejus defendat*). Whilst the tonsure is made, the new cleric protests that henceforth the Lord is the portion of his inheritance and of his cup, who will restore his inheritance to him.

Before vesting the candidate with the surplice the bishop recites a prayer, in which he calls it “the habit of holy religion” (*habitus sacre religionis*). This garment is the symbol of the new man whom he is to put on, who is made according to God in true righteousness and holiness. Its whiteness is the result of the fuller’s labor, and it thus becomes a fit emblem of the constant need of renunciation and penance which are required if the cleric is to preserve unsullied the spotless purity of his soul.

The concluding prayer points out that, by the step he has taken, the cleric is bound to rid himself of all worldly habits and manners, even as he has stripped himself of worldly apparel (*ab omni servitute sæcularis habitus hunc famulum tuum emunda, ut dum ignominiam sæcularis habitus deponit, tua semper in ævum gratia perfruatur*).

We are here very far from the intention that at one time frequently prompted men, and mere callow youths, to receive the tonsure. They acted thus not from a desire to flee from the world

or from a wish to pursue perfection, but merely from that of qualifying for ecclesiastical benefices which can only be legitimately held by ecclesiastics. In this way there was at one time, especially in France, a vast number of men who received the tonsure, though they had no intention whatever of ever proceeding to the higher orders. The impoverishment of the Church has had at least the advantage of removing from the ranks of the clergy those whose conduct was too often at variance with that which they had at least implicitly promised at the reception of the tonsure.

IV. THE MINOR ORDERS

The Sacrament of Orders consists of three degrees: the diaconate, the priesthood and the episcopate. In the episcopate the priesthood of Jesus Christ is fully unfolded, for, unlike the simple priest, the bishop is able to communicate to others of the fullness that resides in him. Hence, what we call the minor orders are in the nature of sacramentals, a preparation for the reception of the Sacrament towards which they point.

DOOR-KEEPERS OR PORTERS

In the primitive Church a man frequently remained all his life long in some one of these lower degrees which we now look upon as merely the preliminaries of the priesthood. Thus, a man would often remain in the office of "porter" as long as he lived. In the ages of persecution this office was a most responsible one, for it was the duty of the guardian of the door of the church to keep a lookout for the approach of danger and to warn the faithful within the building. In the exhortation which the bishop addresses to the aspirant, he enumerates the various duties of a door-keeper: they consist not merely in guarding the door of the sanctuary, but also in seeing to the safe-keeping of all that is found in the church. Hence, the porter was from the first the natural assistant of the deacon, who kept the treasury of the church. Later on the duty of calling the faithful to church by ringing the bell was added to the other duties of the door-keeper.

The Fourth Council of Carthage (fourth century) already mentions the form still in use at the ordination of the *ostiarius*. When the archdeacon has instructed the candidate as to the nature of his

duties in the church, the bishop hands him the keys, saying from the altar: *sic age quasi redditurus Deo rationem pro his rebus quæ hisce clavibus recluduntur.*

Nowadays the ordinary parish priest (especially he who is in sole charge of a church) is necessarily his own *ostiarius*; hence, it may not be impertinent to point out here that an occasional retrospective meditation on the minor order of the *ostiariatus* may be of great practical help. On that far-off day of our clerical career when we received this order, the bishop prayed that *sit ei fidelissima cura in domo Dei, diebus ac noctibus.* The church is the House of God. Surely it is no small matter, and not a trifling honor, to be appointed its guardian. The priest's spirit of faith will show itself in the neatness and seemliness of all the appointments of his church, and here there opens out to him a wide field for legitimate pride. A well-kept church (even if architecturally it has little to commend it) will yet be a "sermon in stones," and contribute no small part to the honor and glory of God. In this way the priest will render himself worthy of the reward prayed for by the bishop in the concluding prayer: . . . *inter electos tuos partem tuæ mereatur habere mercedis.*

(To be continued)

ANSWERS TO QUESTIONS

MAY CHAPLAINS IN SCHOOLS AND INSTITUTIONS—MAY ANY PRIEST—BAPTIZE CONVERTS THEY INSTRUCTED?

Question: I should be pleased if you could answer in THE HOMILETIC the following questions: Have chaplains in charge of convents and convent high schools, or in charge of Christian Brothers' institutions where there are many boarders, Catholic, non-Catholic, pagan [the correspondent writes from the foreign missions], the canonical right to baptize those who wish to become Catholics, or is the right exclusively reserved to the parish priest in whose parish the convent, high school and institutions are situated? If the chaplain has the right to baptize, can the Ordinary of the diocese or mission reserve the right to the parish priest only?

A non-Catholic living in a city where there are five or six canonically erected quasi-parishes goes and asks a priest he feels he is more at home with, and who is not a parish priest, to instruct him and receive him eventually into the Church. Can the priest in question, who by the way is a duly authorized priest of the diocese or mission, do so by right? A person is free to confess to any approved priest. Is a person likewise free to be instructed in the faith by whatever priest he chooses? As regards receiving him afterwards into the Church and giving baptism, this I presume is reserved to the parish priest. Could the parish priest say: "Well, I must instruct you, for I cannot baptize you unless I instruct and examine you personally?"

MISSIONARY.

Answer: By the law of the Code of Canon Law all Catholics and Catholic institutions within the territory of a parish or quasi-parish are under the pastoral care of the pastor or quasi-pastor of the parish, unless the persons or communities have the privilege of exemption (*e.g.*, the religious communities of exempt Orders or Congregations). But, if these religious have a boarding school for lay pupils, the school is not exempt from the jurisdiction of the Ordinary and the pastor (*cfr.* Canon 464, § 1). The local Ordinary may for just and serious reasons exempt religious communities and schools, hospitals and other institutions from the jurisdiction of the pastor in whose parish these houses are located (*cfr.* Canon 464, § 2). In the United States the Bishops frequently do exempt ecclesiastical institutions from the jurisdiction of the pastor, and give to the chaplain parochial jurisdiction over the institution. The reception of converts into the Catholic Church by baptism is an official act, and Canon reserves it to the pastor of the parish where such persons have a domicile or quasi-domicile. It does not make any

difference whether the converts were never or only doubtfully baptized. If there is certainty of the validity of their baptism in some non-Catholic religion, even then not every priest can receive them into the Church, for their absolution from heresy and reconciliation with the Church is reserved to the local Ordinary. Baptism is ordinarily to be administered in a church or public oratory that has the right to have a baptismal font. All parishes and quasi-parishes have by law the right to a baptismal font. The local Ordinary may for the convenience of the faithful allow or command that baptismal fonts be installed also in other churches and public oratories (cfr. Canon 774).

It is undoubtedly true that a convert may be instructed by any priest of his choice, but his baptism is regulated by the rules just discussed. One might urge that unbaptized persons and those who are only doubtfully baptized non-Catholics, will often have nothing to do with the Catholic pastor of the parish in which they reside. Nevertheless, the Code does not point out any other place for baptism than the parish within which the person to be baptized has a domicile or quasi-domicile. Difficulties like the one mentioned by our correspondent should not happen where there is true zeal for the salvation of souls and the proper spirit of coöperation among the ministers of Christ. Unfortunately, petty jealousy, unreasonable and unchristian use of authority or insistence on one's rights has done a great deal of harm in the Church, and has discouraged many an outsider from entering the Church.

MANNER OF REVALIDATING MARRIAGE BY RENEWAL OF CONSENT

Question: Is there any special form in validating a marriage between two Catholics who had attempted marriage before a minister or a justice? Is there a particular form in validating a mixed marriage? I know priests who simply ask such couples if they made the promise at their first marriage to take each other for better or for worse, etc., until death part them. If they say that was the promise they made, he simply asks each of the parties in the presence of witnesses if that first promise still holds good. If they say "yes," these priests let it go with that without using any special form. What about such a validation?

SUBSCRIBER.

Answer: An expression of consent before two witnesses and an authorized priest is all that is required for the ordinary validation of marriage by renewal of consent. The method described seems to

suffice for the validity of the necessary consent, provided the parties are informed of the invalidity of their first marriage, and that by this so-called renewal of consent their marriage is to be validated in the eyes of the Church. Though it may appear that Canon 1134 is against the above-mentioned way of validating a marriage (for that Canon rules: "The renewal of consent must be a new act of the will towards the marriage which is known to have been invalid from the beginning"), nevertheless, when the parties are first informed that their marriage is invalid and that the renewal of consent is required to make their union a valid marriage before the Church, it matters little in what manner the consent is expressed. Since, according to Canon 1137, a marriage which is invalid for reason of the neglect of the Catholic form of marriage (*i.e.*, expression of consent before authorized priest and two witnesses) must be contracted over again in the legal form, it is necessary for both parties to renew the consent, and they could not intend to validate their marriage by this renewal of consent, unless they first knew that their marriage is invalid before the Church. The reason why the priest would rather have them renew the consent in the manner described by our correspondent is, because many States forbid ministers of religion and any other persons authorized to witness marriages to do so without the parties having a marriage license, and marrying parties without such a license is punished by fine or imprisonment. If the priest conducts the renewal in the form described, nobody can accuse him of having performed a marriage, since apparently there was nothing said about a new marriage.

There is no particular form of validating a mixed marriage. The only difficulty about validating a mixed marriage in the ordinary way (*i.e.*, without getting a *sanatio in radice*), is that no local Ordinary can give permission for the validating of the marriage by renewal of consent, unless the non-Catholic party makes the prescribed promises, and also the Catholic party makes his or her promise. In order to save the Catholic party to the Church and make it possible for him or her to be admitted to the Sacraments (when the Catholic is bound by civil marriage to a non-Catholic and has either no reason to get a divorce or does not want to leave the non-Catholic), the Holy See has given the Bishops of the United States the faculty to grant a *sanatio in radice* when the non-Catholic cannot

without grave inconvenience or danger to the Catholic be informed of the invalidity of his marriage in the eyes of the Church, or when the non-Catholic refuses either to renew the consent or to make the promises.

MALICIOUS REFUSAL OF UNBAPTIZED PARTY TO ALLOW THE OTHER PARTY THE BENEFIT OF THE PAULINE PRIVILEGE

Question: Two non-Catholics, neither of whom was baptized, were married by a minister. The wife applied for and got a divorce because he is a bootlegger and unbearably mean. She wishes to join the Catholic Church and marry a Catholic. When the interpellations were made to him, he said that he would peaceably live with his wife, not because he really means it, but because he is too mean to let the woman be happy with another man. Is there any way to get around that?

SUBSCRIBER.

Answer: The fact that the man answers that he is willing to live peacefully with the party who embraces the Catholic faith, does not necessarily deprive the convert of the right to contract a new marriage; for, if it can be proved from words and conduct and circumstances that the other party is not sincere but merely says so to deprive the other of the use of the Pauline Privilege—or if it is known that the man is confirmed in sinful and criminal habits—it is indeed true, as the Sacred Congregation of the Propaganda says (March 5, 1816), that he drags the convert into mortal sin. Even if his intention remains somewhat doubtful, the convert can be permitted to marry again, because, as Canon 1127 states, in a doubtful matter the privilege of the faith enjoys the favor of the law. For just reasons the Holy See dispenses with the necessity of making the interpellations, especially when it is useless or dangerous for the convert to make them. The interpellations are to be made after the reception of one unbaptized party into the Catholic Church.

MANNER OF RECITING THE LITANIES TO GAIN THE INDULGENCES

Question: It is claimed by some priests that, in order to gain the indulgences attached to the recitation of Litanies approved by the Church, it is necessary to repeat (i.e., say twice) each of the first invocations of the *Kyrie eleison, Christe Eleison, Christe audi nos, Christe exaudi nos*, whether in public or private devotions. Is there any ecclesiastical document to that effect, as there may arise a doubt whether the indulgences are gained or not?

SACERDOS.

Answer: Canon 934 of the Code of Canon Law states that by

any addition, omission or interpolation in indulgenced prayers the indulgences are lost. When two or more persons together say indulgenced prayers, they may either say them alternately, or one may recite them, while the others follow the prayers mentally. It is evident, then, that in the recitation of the various Litanies no other invocations should be added, nor should any of those found in the approved text be omitted. Several answers have been given by the Sacred Penitentiary in recent years concerning the chanting or recitation of Litanies (cfr. "Practical Commentary," Appendix III, n. 37, c). In one of them (November 10, 1921), it is expressly stated that the priest should not say or sing the first *Kyrie* and *Christe eleison*, and then have the people repeat the same; that the *Agnus Dei* should not be said once by the priest and the people answer: *Parce nobis Domine, exaudi nos Domine, miserere nobis*. The whole Litany is to be said in the form in which the Holy See has approved it; and if the priest and people do as the Code says—recite the invocations alternately, or, after the *Christe exaudi nos*, say the second part of the invocations (*miserere nobis* or *ora pro nobis*, etc.), following the usual way of recitation—then there will be no danger of forfeiting the indulgences. The Sacred Penitentiary approved of the custom of Litany chanting, in which the choir sings three invocations with their respective *Ora pro nobis* or *Miserere nobis*, and the people sings the fourth invocation with the *Ora pro nobis* or other ending (October 15, 1920).

BLESSED CANDLES IN THE HOMES

Question: On Candlemas Day all kinds of so-called wax candles are presented for blessing. Many priests are of the opinion that candles which contain less than 51 per cent of beeswax fall under the name of wax candles, and can be blessed and used by the people in their homes when the priest comes to administer Holy Communion to the sick. I hold that such candles cannot be blessed and used by the people at Communion. The prayer of blessing refers to candles made "opera apum."

PAROCHUS.

Answer: We spoke of this matter in the February issue (p. 194), where we indicated that the rubrics make a distinction between candles used for Holy Mass and for the Easter candle and candles used for other liturgical functions. Reliable manufacturers of beeswax candles nowadays stamp each candle with their firm name (or candle brand) and the percentage of beeswax used in the making of

the candles. In so doing, they make themselves liable for the statement, and the buyer has a fair assurance of the quality of the candles that he purchases. A candle which contains 51% of beeswax, has the minimum of beeswax required for liturgical functions other than Holy Mass and the Easter candle. There is no reason, however, to use the very poorest kind of candle in the houses of the people, because they use the blessed candles so little in their homes that they might get something better than the 51% candle. The priest might easily instruct the people on this matter before Candlemas Day.

PUBLIC SCHOOL COMMENCEMENT HELD IN A CATHOLIC CHURCH.
—USING OLD EASTER CANDLES FOR MASS

Question: Possibly I will be requested to conduct so-called Baccalaureate services in my church some Sunday evening next June. Very few of the class are Catholic children. I do not see what service in our church would seem the proper thing. Evidently we cannot ignore our Lord's sacramental presence, nor will I relegate Him to the sacristy in order to avoid behavior unbecoming to His presence. I was thinking (if I were asked) to suggest meeting in a hall downtown and there addressing the graduates. This is a town of about five hundred inhabitants. What is your opinion on the matter?

Is one permitted to use two old Easter candles for Mass, and thus comply with the rule demanding two blessed candles for a private Mass? As far as the wax content is concerned, I presume that they contain at least 51 per cent beeswax.

READER.

Answer: To indicate how anxious the Holy See is to guard the Catholic church buildings against all uses which are not in harmony with the dignity of the house of God and the high purpose to which they are dedicated, Canon 1164 forbids that even the place below the floor of the church or above the ceiling be used for purely profane purposes. The question whether it is in harmony with the spirit of the Church to have Catholic school commencements in our churches has been already discussed in the pages of this REVIEW. The Catholic school is not a purely profane or secular affair; it is and must be, if it deserves the name of Catholic school, a work of religion to a great extent. The address to its graduates, the hymns sung, the distribution of diplomas, all could be conducted in such a manner that the whole affair would be entirely dignified and worthy of the house of God.

What about the commencement of the public school, which a pas-

tor is requested to have in his church, just as in other years the non-Catholic churches have had in their turn the commencement? It is difficult to understand why the school authorities in certain towns want to have the public school commencement connected with some church. The school never bothers about religion throughout the whole year; no school hours are set aside during which the Catholic priest could come and teach religion to the Catholic children, or the non-Catholic minister to the children belonging to his church. Why then have the graduation exercises in some church, when they should be held in the school auditorium or some other hall? Surely, the graduation exercises of a non-Catholic school cannot in any way be considered an affair of divine worship or of religion. Nevertheless, if the local circumstances are such that the refusal to have the commencement in the Catholic church would do much harm to the local Catholic community, it would not be necessary to refuse it absolutely. For the graduation ceremony is not an affair which is undignified and unbecoming to the sacred place to such an extent that it could under no circumstances be allowed; indeed, the only objection is that it is a purely secular affair. Since the exercises are of a purely secular nature and the people attending them are of all creeds so that one could not make it partly at least a religious exercise, it will be necessary to remove the Blessed Sacrament from the church while the exercises are conducted.

There is no objection to using what is left over of the Easter candle for Holy Mass, but the special marks of the Easter candle (the five grains of incense inserted in the form of a cross at the blessing of the Easter candle on Holy Saturday) should be removed. The Easter candle is to have the same amount of beeswax as the candles burnt during Holy Mass; they should be *maxima ex parte* of beeswax, *not merely 51%*. The blessing of candles used for Mass is very becoming, but there is no precept of the Church to bless them.

CONSTANT HOLY WATER FONT

Question: Noticing the difficulty parishioners have in obtaining holy water for home use in many parishes, a young pastor placed in the vestibule of his new church a holy water font above which is a small spring faucet which gives an inexhaustible supply of holy water. The overflow, if any, goes to the sacrarium.

Behind the faucet built in the wall is a five-gallon tank which automati-

cally allows as much water to enter the tank as is being drawn out, thereby keeping the tank constantly full. Canon 734 says: "If the water in the baptismal font be so diminished that it does not suffice, other common water may be added in smaller quantities, and this may be repeated."

Basing his argument on this Canon, he contends that by blessing the holy water in the tank once, he has a constant supply of holy water no matter how much is drawn out and carried away, for a less proportion of water is added immediately to that already blessed—which the Church allows in the case of baptismal water and of holy oils (cfr. Canon 734).

PAROCHUS.

Answer: This ingenious way of supplying an inexhaustible quantity of holy water by once blessing a five-gallon tank is too mechanical, we fear, to meet with the approval of the Church. The reason why the Church explicitly permits the addition of common water to the baptismal water and of common olive oil to the consecrated oils is apparently because the baptismal water is, according to the rubrics, to be blessed twice only in the year (*viz.*, on the vigils of Easter and Pentecost), and the holy oils once only (*viz.*, on Holy Thursday). As to the blessing of the holy water, the *Cæremoniale Episcoporum* demands that it should be blessed at least once a week, and the *Rituale Romanum* directs that it be blessed every Sunday before the parochial Mass, or more frequently if necessary, according to the formula of the Ritual. Considering the small amount of holy water used by the people, it is easily possible to supply the demand if the water is blessed every Sunday. The fact that our Catholic people use holy water so rarely may perhaps be due to the difficulty they have in obtaining it at their parish church. We have all kinds of candle-stands in our churches, and it would be just as easy to supply a stand with a tank of holy water within the reach of the people.

THE PROPHECY ABOUT THE SACRIFICE OF THE MASS IN MALACHIAS

Question: Funk & Wagnalls publish a *New Analytical Reference Bible*, in which Malachias, i. 11, reads: "In every place incense shall be offered unto my name, and a pure offering." Needless to tell, the Vulgate and the Douay Version have no direct mention of incense. I am wondering if this Protestant interpretation is to weaken an argument for the Mass?

SACERDOS.

Answer: The words which our correspondent quotes from the Reference Bible which we have not at hand, is a verbatim transla-

tion from the Greek (the Septuagint). Very likely the text means that incense is offered and a pure sacrifice of food. The Greek word "thysia" could more accurately have been translated "sacrifice," but it really does not make much difference whether one calls it an "offering" or a "sacrifice," for it is evident that the prophet speaks of an unbloody sacrifice. Judging from the interpretations of the Holy Fathers and Catholic scholars from the early times of the Church, the text was always understood as referring to the Sacrifice of the Mass. There have been quite a few Protestant biblical scholars who have in their writings derided the Catholic acceptance of a prophecy of the Holy Mass. Having been born in contradiction, it is natural for them to contradict the Catholic Church. If, however, they regard themselves as the only ones with intelligence, they evidently have become foolish in their own conceit.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

The Third Commandment

By T. SLATER, S.J.

Case.—(A) Martha is a diligent housewife, and spends Sunday afternoons in tidying up the house and in making and mending clothes for her children, for she says it is better to be usefully employed than to be idle.

(B) John, a Catholic journalist, after hearing an early Mass on Sundays, spends three or four hours in his garden, digging, pruning, planting, and finds it an admirable form of recreation. Besides, he holds the dignity of manual labor in high esteem, and considers that he is preaching sound doctrine by his example. During the afternoon and evening he writes his articles for the press, and thereby earns his living and supports his family. It is asked:

(1) What is servile work, and does the motive with which work is done make it servile or not?

(2) What is grave matter in the violation of the precept as to servile work?

(3) What is to be said about Martha and John?

Solution.—(1) *What is servile work, and does the motive with which work is done make it servile or not?*

The servile work which is forbidden by the third commandment, is work done chiefly by bodily exertion, which immediately serves bodily needs, and which used to be done mainly by slaves. Digging, ploughing, sowing, building, tailoring, and sewing are examples of servile work. In determining what is servile work, we must consider the nature of the work, not the intention of the worker. Consequently, as Fr. Pruemmer says: "Therefore, work which is done chiefly by bodily exertion and immediately serves bodily needs does not cease to be servile if it is done for the sake of recreation, without pay, or with a good intention" (*Manuale theologiæ moralis*, II, n. 488).

(2) *What is grave matter in the violation of the precept as to servile work?*

It is now commonly held by theologians that to do servile work without excuse for more than two hours on a Sunday is grave matter and mortally sinful. If the work is of a lighter description, three hours would be required for grave matter (Pruemmer, *loc. cit.*, n. 494).

(3) *What is to be said about Martha and John?*

(A) Martha may tidy up on a Sunday if that only means putting things in order, washing the dishes, etc., after meals, and similar housework which is done every day. She would not be justified in cleaning and scrubbing, such as is usually done in preparation for Sunday, or only at special times. She is not justified in making and mending clothes for her children on a Sunday, as such work is obviously servile. A little mending or sewing on a button may often be excused on the ground of necessity. Martha's maxim—"It is better to be usefully employed than to be idle"—is admirable in itself, but it does not warrant her in doing what the Church forbids on a Sunday. If she has any spare time after hearing Mass, going to evening service, and doing what is necessary in the house on a Sunday, she need not spend it idly. She may read, or listen to one of her children reading some useful book, or play games, or cultivate music, or even spend some time on quiet reflection on how she could improve the management of her children or her other duties. Such quiet reflection may be very fruitful.

(B) John finds an admirable form of recreation in digging, pruning and planting in his garden. It is obvious that such work is servile. It is forbidden on a Sunday, and it is not excused on the ground that John finds it an admirable form of recreation on a Sunday. He should take such recreation as is not forbidden by the Church. He does this work for three or four hours, and so at least objectively he commits grave sin. He does right to esteem manual labor, and there would be no harm in his doing manual labor at other times, and thus preaching by his example. But he is not justified in doing it on a Sunday. He spends the afternoon and evening of a Sunday in writing for the press. Such work is not servile, and it is not forbidden on a Sunday, even if he earns his living and supports his family by it.

Consanguinity or Affinity as an Impediment to Marriage

By VALÈRE J. COUCKE, S.T.B.

Case.—Titius and Caius, two brothers, marry Titia and Caia, two sisters of whom Titia is not baptized.

(1) On the death of Titia, Titius married Paula, the daughter of Caius

and Caia. What would be the number and nature of the dispensations to be sought for with regard to this marriage?

(2) And on the death of Caius, Caia marries Paul, the Catholic son of Titius and Titia. Again, how many dispensations are to be asked in connection with this marriage, and what is their nature?

Solution.—(1) With regard to the marriage of Titius and Paula, it is quite evident that, whatever impediment or impediments may arise, they would be of consanguinity or affinity.

Consanguinity lies in having the same blood in common, which blood relationship certainly existed between Titius and Paula, his brother's daughter.

As regards affinity, it should be known that the notion of affinity, as held under the existing Code of Canon Law, differs a great deal from that held under the old Canon Law. Under the latter, the source of affinity lay in the "copula," and, since this could be either matrimonial and therefore lawful or extra-matrimonial and unlawful, a distinction was made between legitimate and illegitimate affinity. Now, however, under the present Code the source of affinity lies in a *marriage* which is *valid* and at the same time "*matrimonium ratum*" (but it is not necessary that the marriage be "*consummatum*"): and, thus, a marriage which a widower (or widow) intends to contract with some person, between whom and the deceased spouse there existed blood relationship in no matter what degree of the direct line or in the first or second degree of the collateral line, would be invalid.

In our case, however, Titius is the widower and Paula is the blood relation of Titia, Titius' defunct wife and Caia's sister. The affinity, therefore, which can exist between a widower and the blood-relations of his deceased wife, naturally suggests itself.

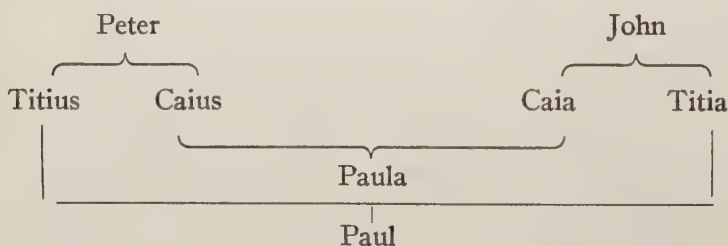
Now, as we have already mentioned above, the source of affinity lies in a marriage which is at the same time valid and "*ratum*," and it must be further borne in mind that Titia was not baptized. This observation is not made to raise any doubt on the validity of the marriage of Titius and Titia, which could be contracted with a dispensation for disparity of worship, but rather to question whether the marriage was "*ratum*" or not. Now in Canon 1015 a "*matrimonium ratum*" is said to be one between *baptized* persons. For this reason a doubt may arise—and that a "*dubium juris*"—as to

whether a marriage between a baptized man and a woman who has not been baptized, can be a source of affinity; but no great attention need be paid to the affinity on this score, should there be any, because in a case of "dubium juris" Holy Church does not press her laws—"etiamsi sint irritantes."

We suppose, however, that Titia was not baptized after her marriage with Titius, because, if she had been, the marriage would have become *ipso facto* "ratum."

Having recalled these notions, it will be clearly seen from the plan given below that the following impediments hinder a marriage between Titius and Paula: (1) an impediment of consanguinity in the second degree mixed with the first, because Titius is Paula's uncle on her father's side; (2) and should Titia have been baptized after her marriage, a further impediment of affinity, likewise in the second degree mixed with the first, because Titius' dead wife was Paula's aunt on her mother's side.

We will introduce into our plan Peter as father to Titius and Caius, and John as father to Caia and Titia, so as to be able to show the common stock:



(2) With regard to the marriage of Caia and Paul, from what we have stated above and from the given plan, the following impediments will likewise hinder a marriage between Caia and Paul: (1) an impediment of consanguinity in the second degree mixed with the first, because Caia is Paul's aunt on his mother's side; and (2) an impediment of affinity also in the second degree mixed with the first, because Caius, Caia's deceased husband, was Paul's uncle on the latter's father's side.

In fine it should be observed that the marriage between Caius and Caia was from the beginning a "matrimonium ratum," being a marriage between two baptized persons.

ROMAN DOCUMENTS

PROVISIONAL AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF CZECHO-SLOVAKIA

The Holy See and the Government of the Republic are agreed that no part of the territory of the Republic shall be subject to a bishop whose see is outside the Republic, and no bishop of Czecho-Slovakia shall have jurisdiction over territory belonging to adjoining countries. An agreement is to be prepared for the new arrangement of the dioceses of the Republic and their financial status. Two committees, one formed by the Church under the presidency of the representative of the Holy See at Prague and another to be formed by the Republic, shall independently work out proposals for the agreement.

Until the above-mentioned agreement is concluded, the administration of the real and personal property of the Church in Czecho-Slovakia, which is at present under a sequestrator, shall be provisionally under a commission presided over by the episcopate of the region concerned.

Houses of religious orders and congregations in Czecho-Slovakia shall not depend on Provinces whose headquarters are outside the country. If a Province cannot be formed of some of the houses, they shall be subject to the Superior-General of the order or congregation. The Provincial Superiors and the superiors of houses immediately subject to the General shall be Czecho-Slovakian subjects.

Before nominating archbishops, bishops and coadjutor bishops with the right of succession, the Holy See shall inform the Government of the men to be appointed in order to ascertain whether the Government has any objection for political reasons to the choice of the Holy See. Before assuming their functions of office, the dignitaries appointed shall take the oath of fealty to the Czecho-Slovakian State in this formula: "Iuro et promitto, sicuti decet Episcopum, fidelitatem Reipublicæ Czechoslovachæ necnon nihil me facturum quod sit contra salutem, securitatem, integritatem Reipublicæ."

The provisional agreement was accepted by both interested parties, February 2, 1928 (*Acta Ap. Sedis*, XX, 65-66).

COMPETENCE OF NON-CATHOLICS TO ACT AS PLAINTIFFS IN
MATRIMONIAL CASES.—WHAT SACRED CONGREGATION IS COMPE-
TENT IN MARRIAGE CASES BETWEEN CATHOLICS AND
NON-CATHOLICS

The Holy See was requested to decide whether in matrimonial cases non-Catholics, baptized or unbaptized, can act as plaintiffs. The answer is that, according to Canon 87, they cannot act as plaintiffs. If circumstances arise in which there are reasons why a non-Catholic should be admitted as plaintiff, recourse is to be had in each individual case to the Sacred Congregation of the Holy Office.

The Holy See was further asked whether marriages between Catholics and non-Catholics, when the case is taken to the Holy See, are subject exclusively to the Sacred Congregation of the Holy Office. The answer is that the Holy Office has exclusive jurisdiction, according to Canon 247, § 3, with the exception of marriage cases of the supreme heads of countries and their children (cfr. Canon 1557, § 1, n. 1), which are immediately subject to the Supreme Pontiff (Holy Office, January 27, 1928; *Acta Ap. Sedis*, XX, 75).

BOOK PLACED ON THE INDEX OF FORBIDDEN BOOKS

As the book entitled "Le Danger de l'Action Française" by Paul Courcoural (Publishers: Rupella, Charles Millon, La Rochelle, 1928), defends ideas and things already condemned by the Holy See, that condemnation extends to this book, which is to be placed on the Index of Forbidden Books (Sacred Congregation of the Holy Office, February 3, 1928; *Acta Ap. Sedis*, XX, 76).

WHETHER OTHER PEOPLE BESIDES THE SICK PERSON MAY
RECEIVE HOLY COMMUNION DURING SICK CALLS.

The Holy See was asked whether those people who live far away from a church, and who on that day cannot go to church, may receive Holy Communion when the Blessed Sacrament is carried to the sick, either in some chapel or even in some house on the way to the sick person. The Holy See answers that it may be done in accordance with Canons 869 and 822, § 4—that is, provided the local Ordinary permits it, because he has the right to do so in individual

cases and *per modum actus* (i.e., occasionally, not permanently).

Furthermore, the Holy See was asked whether the people who live in the house of the sick person may go to confession and receive Holy Communion, and whether these Sacraments should be given in those circumstances to people who are advanced in years or suffer from some illness. The Holy See answers that, concerning the administration of Holy Communion, the same is to be said as in the first case. Concerning the hearing of confessions Canons 910, §§ 1-2, and 909, §§ 1-2, are to be observed (Sacred Congregation of the Sacraments, January 5, 1928; *Acta Ap. Sedis*, XX, 79).

Annotations to this declaration by the Secretary of the Sacred Congregation: The questions were submitted by the Diocese of Montereale in Piedmont, Italy, in which there are small settlements scattered through the mountainous regions of the Alps, far away from their parish church. There is no difficulty if the pastor or other priest who goes to the sick wishes to say Mass in some public oratory or chapel, and gather together the people of the neighborhood. But the question is whether the priest would be allowed to hear confessions and give Holy Communion in some of the houses to people who are not sick. Since, in virtue of Canon 822, the local Ordinary has the faculty to allow the celebration of Holy Mass in a respectable room in a private house (excepting only bed-rooms), he can also allow the administration of Holy Communion even when Mass is not said. If the pastor cannot ask the local Ordinary before the sick call (as will often happen), the Ordinary can provide by delegating the pastor so that he may permit the faithful to go to confession and receive Holy Communion at their private houses. The Ordinary should, of course, take care to commit that authority to others with discretion, and instruct them on the conditions: the just and reasonable cause and on what is to be considered an *extraordinary case*.

Note: From the declaration and the notes of the Secretary, it is quite plain that the Holy See wants the people who are in good health to receive Holy Communion in a church or chapel where Mass is said. We have, however, many districts in the United States where people do not see a priest for several months, and where there is no chapel within many miles from the homes of Catholic families, so that they get to church a few times a year and that with great

inconvenience. In those circumstances the "casus extraordinarius" of Canon 822, § 4, is certainly verified.

SECRET CARRYING OF THE BLESSED SACRAMENT TO THE SICK

The general rule is that the Blessed Sacrament should be carried to the sick publicly with the ceremonies of the Roman Ritual. The Code (cfr. Canon 847) states that, if a just and reasonable cause makes it advisable to carry the Holy Eucharist secretly, it may be done. The question was submitted to the Holy See as to who is to judge whether there is a sufficient reason—the priest or the Ordinary of the diocese? The Holy See answers that the local Ordinary is the only judge (Sacred Congregation of the Sacraments, January 5, 1928; *Acta Ap. Sedis*, XX, 81).

Note: In reference to the United States, the declaration is of interest only in so far as it tends to confirm the old-established principle in the Church that matters of public worship are to be regulated by the public authorities in the Church—the Holy See and the local Ordinaries. In the United States, the priests have been directed by the Second Plenary Council of Baltimore to carry the Blessed Sacrament secretly to the sick, and the individual priest may not introduce the public ceremony even in a place that is almost exclusively Catholic, because in this matter the priest is not to decide what is to be done (cfr. Sabetti, *Theol. Moral.*, n. 691, ed. 27).

ORATION OF THE BLESSED SACRAMENT IN MASS

(1) Outside the Forty Hours' Devotion, must the oration of the Blessed Sacrament be said in every Mass that is celebrated at the altar where the Blessed Sacrament is to be exposed for a public cause immediately after the Mass, provided the Mass or a commemoration occurring in Mass is not of the identical mystery of our Lord?

(2) Is this oration to be said in the Mass, even when a more solemn feast of the Universal Church occurs, under a second conclusion, after the orations prescribed by the rubrics and before the collects ordered by the local Ordinary?

(3) Outside the Forty Hours', when the exposition and adoration of the Blessed Sacrament for a public cause continues for some time independently of some other sacred function, is the oration of the Blessed Sacrament to be added in all Masses (Chanted as well

as Low), even on more solemn feasts of the Universal Church, provided the Mass or a commemoration in the Mass be not of the identical mystery of the Lord, and except in the Masses which are celebrated on the Commemoration of All the Faithful Departed?

The Sacred Congregation of Rites answers in the affirmative to all points in accordance with the Instruction on the Masses during the Forty Hours', April 27, 1927. If, however, the oration of the Blessed Sacrament takes the place of the impeded Votive Mass of the Blessed Sacrament conceded by Apostolic Indult or prescribed by the local Ordinary for a grave and public cause, the oration is to be said under one conclusion with the first oration of the Mass (January 11, 1928; *Acta Ap. Sedis*, XX, 90).

PONTIFICAL APPOINTMENTS

The Right Rev. Edward Hoban, Auxiliary Bishop of Chicago, has been appointed Bishop of Rockford; the Right Rev. Francis Kelly, titular Bishop of Mylasa, has been appointed Bishop of Winona; the Most Rev. Joseph William Forbes, Bishop of Joliette, has been appointed Archbishop of Ottawa; the Right Rev. Thomas Joseph Walsh, Bishop of Trenton, has been appointed Bishop of Newark; the Right Rev. John J. McMahon, pastor of St. Mark's, Buffalo, has been appointed Bishop of Trenton; the Rt. Rev. Joseph F. Rummel, pastor of St. Joseph's, West 125th Street, New York City, has been appointed Bishop of Omaha, Neb.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. Bernard Fagan (Archdiocese of Perth), Timothy Joyce (Diocese of Clonfert), Thomas Langan (Diocese of Ardagh), and Wilfrid Lebon (Archdiocese of Quebec).

Rt. Rev. Msgr. Clement Willging (Diocese of Helena) has been appointed Privy Chamberlain to His Holiness.

The Commenda of the Order of St. Gregory the Great has been conferred on Messrs. Louis Mignault (Archdiocese of Montreal) and George Bellerive (Archdiocese of Quebec). The following have been made Knights of St. Gregory the Great: Messrs. George S. Vien and Philibert Langlois (Archdiocese of Quebec). Mr. John Raskob (Diocese of Wilmington) has been made Privy Chamberlain of Sword and Cape.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of June

FIRST SUNDAY AFTER PENTECOST

The Holy Ghost in the Church

By BONAVENTURE MCINTYRE, O.F.M.

"Going therefore, teach ye all nations" (Matt., xxviii. 19).

SYNOPSIS: Introduction: The significance of Pentecost in the Old and New Testaments, and the influence of the Holy Spirit on the Apostolic commission to evangelize the world.

- I. The paradox in the Master's life and in the early history of Christianity.*
 - II. The Protestant Reformation and its baneful influence on modern life.*
 - III. The Roman Catholic Church alone cherishes the teaching of Christ on the great heritage of all time.*
- Conclusion: Our duty as children of the Church today.*

The Jews of old solemnly thanked God during their Pentecost for the Law given amid the lightning and thunder of Sinai. During this season Mother Church makes high jubilee for the Holy Ghost who gave to the organism, sprung from the heart of Christ on Calvary, new life of the Spirit. The Apostles, says St. Chrysostom, descended from the Mountain, not bearing in their hands tables of stone like Moses, but carrying in their minds the Spirit and pouring forth the treasure and fountain of doctrines and graces.

Our Blessed Lord and Saviour Jesus Christ, begotten before the day-star and the sunrise, had become in the fullness of time a man according to the flesh. He did not unseal the heavens with a display of terrible omnipotence at His coming, for He had not come to dazzle the minds of men with the brilliancy of an intellectual idealism; much less had He come to conquer the world by force. Not to the intellectual aristocrats of Athens, not to ponderous doctors of the Law in the Sanhedrin, not to sensual revelers in imperial Rome, was the vision granted. His Mother may have seen ten thousand roses in the sky and some shepherds a blinding sun of glory, but the world at large scarcely knew of the birth of Jesus Christ.

THE PARADOX OF CHRIST'S LIFE

For three and thirty years He toiled and taught up in the hills, down by a happy little silver sea, in the dusky lanes of Palestine; and, although He was the God of burning truth, He spoke the language of logic not one whit more than the language of the heart. And this paradox ran through the entire economy of Christ, in which the sick and the poor and the children were His retinue, and some unlettered fishermen the most favored at His court. In the strength of His weakness, in the might of His simplicity, in the folly of His love, He would conquer heart, intellect and soul of an obdurate, scoffing world.

He died on the Cross. Twelve Galileans, speaking only their rude provincial tongue, were His witnesses. Timid at first and then ablaze with Pentecostal fire, they came out of the Upper Chamber to preach boldly Jesus Crucified. On the four winds of Heaven they carried the good tidings of truth and love that would set men free. Eternal Rome took the place of old Jerusalem, and in the city by the Tiber a new Israel was risen among the nations. The hands of the mighty Cæsars were raised against the Christians, whose blood flowed like water on the highways of the Roman Empire. But the blood of the martyrs was only the seed of further Christianity. In one hundred years' time Justin the Martyr could write to the Emperor Adrian: "There is not a nation, Greek or Barbarian, even of those who wander in tribes or dwell in tents, among whom prayers are not offered to God in the name of Christ Crucified." Gamaliel had said in the Sanhedrin: "If it be of God, you cannot destroy it!" The biographies of those who attempted to thwart the plans of God and His Christ, very soon taught men that the persecutors of the Church met with vengeance on the wings of lightning. Thus it has been and ever shall be.

Constantine the Great ascended the throne of the Cæsars, and the Cross burst forth from the Catacombs to sanctify the squares of the Eternal City. Gone at last were the years of fire and sword and blood and tears. Rome was now bent upon a new conquest, that of flinging the mantle of Christ's domination over the nations of the earth. Immortal, God-inspired missionaries carried the name of Christ and His message, at the peril of their lives, into the groves

of the Druids, into the Scythian forest, into the flowery kingdom of China, into the pagodas of Japan.

Given an era of peace in which to achieve her destiny from the north to the south, from east to west, Europe became one sole family of Christian peoples. Many flocks, one Shepherd; many pastors, one guiding voice. Heresies and disturbances there were from time to time, but for the most part the lives of her children formed one broad shining river of peace which flowed on under the common sunlight from the Source and Center of the world's heart, which is the Heart of Jesus Christ. Those were the ages of Faith, the most beautiful chapter in Church History.

THE EFFECT OF THE REFORMATION

Then, at the beginning of the sixteenth century, the whole fabric of Christian Catholic society seemed to break down. A tide of religious revolt rolled up to the very gates of the Eternal City. Most of the Northland forsook the standards of the Faith. The denial of a central, infallible teaching authority threw open the sluice-gates to everything disorderly. Divisions of a division then followed, ragged shreds of a once glorious unity, until in our day the so-called Reformation movement, according to a eminent Protestant Divine, has become a kind of Cerberus with one hundred and twenty-five heads all barking discordantly. And, from the religious chaos, the derangement very naturally spread to the political and social order, producing an exaggerated nationalism on the one hand and a sinister modern malady best described as individualism on the other hand. The leaders of the movement could agree on no cardinal point, and the layman became totally bewildered. It was only a step into the fog of materialism. This is not meant to be a wordy diatribe. I am trying to explain this modern indifferentism to all religion which is expressed in the obvious tragic fact of a new paganism which compresses the whole meaning of life into the song of the banqueter: "Eat, drink and be merry, for tomorrow we are dead," and which makes the greatest common denominator of all happiness here below an ingot of gold.

Understand, errors there have been in every age, but the glorification of error was reserved for this age of supposed enlightenment. Men have succumbed to serious sin ever since Adam was formed

from the slime of the earth, but it remained for our age to gild the vices, to throw a halo of beauty around what is positively wicked. Read current literature—and literature is one of the great keystones of civilization: nine-tenths of it is bad, blasphemous, pagan.

The modern world is soul-hungry. It seeks, however, to appease its hunger with husks instead of feeding on the Bread of Life. This is the root of all that madness for thrills and of the consequent melancholia which are the curses of the age. This fever of worldliness is like a tide of fire which has swept from city to city, from sea to sea. The world never needed the teachings of Jesus so much. No other voice can still the tempest, quiet the rages of the lower man, and stop the millions who seem bent on going one way—the way of the tide, following the primrose path that leads down to hell. If the world is not turned back from the shambles to the House of Beauty, think you that the Son of Man when He comes shall find faith upon the earth? Ask any number of men who think about the situation seriously, and they will tell you that modern soft living, like a secret tide, is carrying people in the wrong direction almost in spite of themselves. Restless, discontented with life, they seek happiness everywhere but in the right place. For today as in the days of old is true the saying of Jesus: "Who loses his life shall find it." If we would scale the heights and breathe the mountain air of true joy, we must pass through the valley of renunciation. And all through that valley, in ten hundred times ten thousand places, there is a tremulous red flame burning to remind us of the personal Eucharistic Presence of Him who alone can satisfy that craving for happiness here and hereafter. There is no salvation in any other!

THE CATHOLIC CHURCH PRESERVES CHRIST'S HERITAGE

Thanks be to God, there is yet in the world a perennial saviour which cherishes the message of Jesus as the greatest heritage of the ages. Today, as in the days of the Apostles, the Roman Catholic Church is the pillar and ground of truth, the prop, the stay, the salt of the earth. Emmanuel—God in the midst of us—for she is the replica, the mouthpiece of Christ our Lord. And, as the children of the Church today, we must rally more than ever before, to the standards of the faith. For this is the day of Modernism, of Rationalism, of Indifferentism, of the rashness of Individualism, and

we must not be afraid to emphasize the fact that the Christian ideal after all is moral rather than intellectual, just as surely as Christianity is a school for saints rather than a school of philosophy. Not that Mother Church slights anything like intellectual attainment. It is a commonplace of history that she is the Mother of the world's best civilization. I mean that our lives must become more fervent. We must become an army set in battle array against all those forces whose onrush will carry the world back to the dark night of paganism. The voice of the priest must lead the way, and every Catholic worthy of the name must follow. We must enroll ourselves with double enthusiasm under the banners of Jesus Christ. So shall we by our fervent Catholic lives bind the world anew to the throne of God by links of adamant.

SECOND SUNDAY AFTER PENTECOST

The Sublime Invitation

By DANIEL A. DEVER, PH.D., D.D.

"A certain man made a great supper, and invited many" (Luke, xiv. 16).

- SYNOPSIS: I. *The real meaning of the parable.*
II. *The nature of the invitation.*
III. *The lesson for us today.*
IV. *What the Divine Filiation implies.*
V. *God's power to accomplish it.*

From the present and parallel passages, it is clear that the saddening Gospel narrative of today, occurring at the close of our Lord's ineffectual ministry amongst the Jews, is of that King who is God the Father, and of the King who is Christ, His co-eternal Son. It is the plaintive story of an invitation refused, an invitation to a union of some kind between that Son and those of whom He said: "My delights are to be with the children of men" (Prov., viii. 31). But it was only an invitation, for that union is never a union of force. God made man free, and free he shall remain, even in regard to accepting the highest gifts of goodness and kindness. And that invitation had been issued before, nor had it ever been retracted. The men now refusing the invitation had already received it; they had been offered divine companionship and love on some other unnamed occasion. Today's events merely record the recalling to their

inattentive minds of this earlier supreme courtesy. And the refusals given are but a faithful register of man's usual response to supernatural things, and represent with equal fidelity his usual motives alleged for neglecting the spiritual: the love of domination, the attractions of sense demanding instant compliance, and the equally instant bondage of the matrimonial union. Yet, it must be noted that even these coarsely apathetic and ungrateful denials did not exhaust all the malice to which gross selfishness can lead. For we are told by St. Matthew that, angered by the insistence of the heavenly King, these men laid hands on His servants, and put them to death—a literal fact with regard to the prophets, as well as an allegorical representation here. And, most cruel of all, yet also truest of all, we are told that “having yet one Son most dear to Him, He also sent Him unto them last of all, saying: They will reverence My Son.” But in vain; for, “casting Him out of the vineyard, they killed Him.” Jesus was cast out of Jerusalem, and was killed on Calvary. And yet—incredible as it does and must seem—even then, as the parable continues to show, the divine invitation to men was not withdrawn. God is never to be defeated. His goodness must find an object. At times, in His plenary right, He has shown more especial favor to certain peoples and to certain men. But, when this special kindness is refused, it is not cast aside, nor are even the unworthy offenders placed wholly outside of its range. God “will let out His vineyard to other husbandmen that shall render Him the fruit in due season.” “The kingdom of God shall be given to a nation yielding the fruit thereof.” And literally and historically, from the byways and hedges, the Father who is a King—through that King who is His forever risen Son—has called and still is calling “the poor, the maimed, the lame and the blind” to the heavenly feast of His love. And the feast shall be filled.

THE NATURE OF THE INVITATION

Our real subject here is, however, the recalling to the memory of the Jewish people of an invitation given directly long before in the Garden of Eden, and now renewed by the heavenly King through the person of His only beloved Son—a Son and a King and a God become man. This invitation was to participate in all the grandeur and all the sweetness of the entire supernatural order, with the

wondrous beatific vision as its term and divine, supernatural grace as its instrument. This order to which men were invited was established in the very beginning by God, and revived and still further ennobled by Christ. The invitation was to a real participation in the very nature of God Himself, to a really divine filiation with Him and an eternal heirship with Christ. For supplementing the present by another inspired source, we can and must say that St. Peter in one noble line has included all that St. Luke and St. Matthew and the Apocalypse have sought to explain for us through many verses in regard to this ineffable union of love. Speaking explicitly of Christ and of the heavenly gifts He bore, St. Peter says: "That by these you may be made partakers of the divine nature"—words that well may found the already given inherently magisterial thesis that the great supper mentioned here is in truth an initial, underlying, fundamental participation through Christ in the very nature of God. For Christ was certainly the royal Son for whom the heavenly Father in the Incarnation renewed and exalted His first invitation to the mystic festival of celestial sweetnesses, awaiting our participation of nature with Himself. The mind naturally longs to sound this wonderful truth, but this is a subject whose magnificent depths can receive only this passing tribute here, just as the real, supreme festival, the real, supreme consummation of grace in the glory, and love, and participation of God in heaven—the ultimate meaning of all—must await the thoughts and the sighings of other days.

THE LESSON FOR US

As for our own part here, it would be worse than useless for us to expend in mere pharisaical indignation the feelings naturally evoked by these dread figures long since become the dreadest of realities. Titus destroyed Jerusalem. The Cross gleams bright beneath an alien sky. But that ineffable, supernaturally exalted invitation to share in the nature of God Himself is still awaiting—awaiting us; and there are still coarse earthly attractions to draw us aside from even the highest of heavenly things. We are no better than other men. What they have done, we may do. We can share in the nature of God, or share in its neglect. And, we shall in veriest truth cast it lightly aside, unless we watch and pray, unless we think

more deeply than some others have done, and respond more faithfully to our own internal grace-given impulses, and thus free ourselves more fully from degrading, obscuring earthly standards and ideals. It is true that the vast, the infinite value and wealth of any invitation from God to man is obvious and apparent to all. It is equally true that the wholly unworthy response recorded by the Gospel today is seen at once in all its repulsive enormity. And yet, sad to say, it is a very wide truth and an infinite pity that, even in the highest supernatural things, we are constantly deceived and led astray by mere earthly measures, and thus continually extend to divine realities all the detracting and depressing limitations of their restricted created analogues. The splendid truths that form our privilege today have many features of most especial attraction, features of highest love that leave nothing further for even God's own loving omnipotence, since they speak of Himself, and there is no greater gift. And yet in our heedless, unstudious enslavement by earthly things, even our splendid filiation with regard to God is taken merely as a kind of exaggerated compliment, having no real foundation or effect. And for the same reason whatever of reality filiation of itself and alone might have acquired has been practically lost and destroyed by the necessary qualification of "adoptive." To the unthinking even though cultured mind, as well as and as fully as to the ordinary unthinking person, the sublime truth of our "filiation of adoption" with our God loses the last vestige of reality through our hasty yet confident misconception of what these high terms really imply in this wholly supernatural fact. We think and we feel that adoptive filiation means, as a matter of course, an allegorical, figurative, merely moral relation, bearing a remote, ineffectual similarity with adoption as we know it amongst ourselves.

WHAT THE DIVINE FILIATION IMPLIES

We forget the glorious accomplished fact of our real and actual divine filiation. We forget, even, that God has really wished to make us His sons; and that, therefore, the result is real, instant, and eternal. "I have said: You are gods, and all of you the sons of the most High." We most lamentably forget that, due to this wish of God and to the all-potent, all-effective force of His will, our filiation with Him is so real as to reach—even by grace alone—to that wondrous

glory of which St. Peter speaks—to a real participation in God's own very nature, forgetting, likewise, that a participation in nature, either caused or presupposed, is the most fundamental and characteristic, the most real factor in any true filiation whatsoever, a note that civil, legal adoption demands but cannot confer, a note and a characteristic which, when used by God, are by no means merely figurative or allegorical. And we forget that the Incarnation must have added to the general splendors of grace certain other deep titles in the soul, as a foundation for an added and special companionship with Christ, with whom we are co-heirs (Rom., viii. 17). And, most carelessly throwing aside and disregarding our own necessary individual dignity, we forget that God cannot thus honor and elevate the human race, except by honoring and elevating the separate individuals that compose it. There is no general, floating humanity to be dignified by a general, floating Incarnation. Forgetting, finally, that God has called us gods, we have bent our necks to fatuous men, and have been most miserably misled and most deeply wronged in our spiritual interests by the crawling, morbid, sickly courses of so-called religious teachings which declare as a central principle that we are miserable worms and everything else that is most repulsive and vile. Christ did not die for worms.

GOD'S POWER TO ACCOMPLISH THE DIVINE FILIATION

Indeed, we forget even the very possibility of a divine filiation with a foundation and a fact as real as God Himself. We forget that the words of a God have a sacramental power, that they effect what they signify, that they at once and completely translate His every real wish into instant, effective reality. It is the words, "This is My Body," that make the vast change of transsubstantiation. God's realities are much more real and more exalted than those which usually surround us here, and in which we place an absolute, unquestioning trust. There is absolutely no logical or real opposition between "adopted" and "real," as applied to filiation in general. Where God is the agent, adopted and real filiation can be synonymous terms; and, where He has so wished, they are synonymous terms. We forget the vast possibilities of grandeur deep down in our own being with regard to even the sublimest of things, under the omnipotent hand of God; the vast hidden potencies that theology

has so happily called "obediential"—obeying, that is, the Creator's, and only the Creator's, omnipotent plasmatic touch. We forget—if indeed we ever adverted to the fact—that God does not need any favoring previous disposition in the subject of His action; that His goodness, like His love, itself places in that subject the reason for still further goodnesses. He hurled Paul from his horse into the dust of the Damascan road, and the murderer rose a seraph of love divine. We forget that infinity does not need any created means to an end; that, in any effect surpassing creatures, it cannot have any created means, and that, if God chooses to employ a certain degree of preparation, He Himself can supply it all for an act of free will. The simple *fiat* of creation is still a daily reality.

Can it be, then, that we are just as careless and ungrateful as the men in the parable whose excuses now seem so crude? Do we too literally cast Christ out of the vineyard of the soul, and destroy Him as far as we can—destroy His love by that repellent lukewarmness which He so deeply abhors? "I believe, O Lord, help my unbelief. If we leave Thee, to whom shall we go? Thou hast the words of eternal life." "Now this is eternal life: that they should know Thee, and Jesus Christ, whom Thou hast sent." "My God and my Saviour, I humbly accept Thy deep invitation, because I accept Thee and Thy most holy love!"

THIRD SUNDAY AFTER PENTECOST

The Catholic Educator

By CHARLES C. MILTNER, C.S.C., S.T.D.

"Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of men" (Eph., v. 6).

SYNOPSIS: I. Introduction: two views of educations.

II. The Christ-like mind.

III. The Christ-like will.

IV. The example of Christ.

V. Necessity of imitating Him in educational work.

A few months ago there appeared a rather lively controversy over the question of what was essential to Catholic education. One side held that it was nothing more than secular education plus a certain amount of formal instruction in religion and the ministry of a resident chaplain. The other side maintained that, while these

were necessary, Catholic education was nothing more nor less than the expression in theory and in practice of the whole Catholic Christian view of life. Now, it is the Catholic educator who mainly makes Catholic education, and fortunately there can be no dispute about the qualifications of such a person. As Christ was the first Catholic and at the same time a perfect educator, He alone is the model to which every educator must conform, if he would deserve the title Catholic. It is he, more perhaps than any other, who must combat by word and example the deceitfulness and often the pompous vanity of those who presume to impart education without Christ and His Church. I shall, therefore, take as my theme that a Catholic educator is one who, in so far as his limited powers may allow, has a Christ-like mind and a Christ-like will, and who lives a Christ-like life.

THE CHRIST-LIKE MIND

We know that Christ was God, and that He was also a man. It follows, therefore, that He had a human mind and a human will, as well as a divine mind and a divine will. Now, though it is true that the human element in Him was always subject to the divine, it is also true, as Holy Scripture tells us, that "Jesus advanced in wisdom and age and grace with God and men." The essential characteristic of a Christ-like mind, a mind unspoiled by the prejudice of unbelief, is a mind that hungers for knowledge and ever seeks to increase it, a mind that seeks diligently for truth and labors generously to impart it. "For this was I born," says our Lord, "and for this I came into the world; that I should give testimony to the truth" (John, xviii. 37). Inasmuch as He was a teacher, this was His motto.

MOTIVES OF THE EDUCATOR

There may be many motives for acquiring knowledge and for discovering new truth. It may be vanity, or ambition, or utility, or mere human curiosity. But the Christ-like motive is a love of knowledge for its own sake, a passion for truth just because it is the truth, and an apostolic zeal to communicate that truth to others as worth having for its own sake, as well as for any other advantages it may bring. An educator with a Christ-like mind, therefore, will

never be a mere repeater of the stereotyped phrases of other minds, never a mere pedant grinding out formulæ for the interpretation of the world in terms of one fragment of science only. He will not even be merely a clever artist who, by a variety of little tricks of method, strives to accumulate in the minds of his students a rich variety of unrelated facts. No. He will look upon his vocation, as not so much a profession, as an apostolate. He will not look upon knowledge as some external good to be passed out as one might pass out food to hungry men, but he will first have made his knowledge a vital thing, a part of his own mental life, loving it as he loves himself, and will be as eloquent and as enthusiastic in imparting it as he would be were he repelling some charge against his own personal honor.

THE CATHOLIC VIEWPOINT

Again, a Christ-like mind is a mind that accepts as a living, vital truth Christ's concept of God, of man, and the relation between the two. Most un-Catholic is that educator who does not see man's soul within man's body and in both together a creature who is to be aided, in some measure at least, through his teaching to realize that life's purpose is higher than learning, higher than art or science, higher even than culture or civilization or virtue itself—that it is none other than the secret of so living that he may come finally to the possession of the Eternal God. Remove that final goal from Catholic education, and at once it ceases to be Catholic. Remove that viewpoint, that ideal, from the mind of the Catholic educator, and at once he ceases to be Catholic, for at once his mind ceases to be true to the mind of Christ. This is not at all to say that all teaching should be the teaching of religion. But it is to say that all teaching should have a religious flavor and a religious spirit. It is to say that any teacher who lacks that viewpoint, who fails to grasp its full significance and to direct his effort according to its implications, is to some extent deceiving his pupils with vain words and courting the just anger of God.

THE CHRIST-LIKE WILL

Now, a man's soul is not a mere reservoir in which knowledge can be stored. It is also a dynamo of activity. It is the mind that

knows, but it is the will that moves. And, though we cannot will what we do not know, we can refuse to do what we know we ought to do. That fact is at once the proof of our liberty and the evidence that systematic training is necessary if we would safeguard it. That training results in virtues, or a set of good habits which enable a man constantly and consistently to live up to what he knows to be right and to avoid what he knows to be wrong. It makes a man of character, or, if you will, a man with a Christ-like will. Now, it is the merest platitude to say that a Catholic educator should be a man of character. But the term character is variously understood, because the terms "mind" and "will" and "habit" and "person" are variously understood. But there is one habit, one virtue, which because of the place it held in the estimation of Christ is of the very essence of Christian character. "My meat," He says, "is to do the will of Him that sent Me, that I may perfect His work" (John, iv. 34). "He humbled Himself becoming obedient unto death."

THE END OF OBEDIENCE

Always Christ's will was a submissive will, a will that chose habitually to fulfill whatever duty the laws of God or the just enactments of the State imposed upon Him. And why was this so? It was so because in no better way could He manifest His goodness and His justice, His humility and His charity. It was so because, as He told us, "the obedient man shall speak of victory": victory first of all over self, the victory of self-control; the domination over the inclination to laziness and indifference, to pride and sensuality, to self-love and self-pity; the power and the courage and the disposition, in spite of temptation and of trial and adversity, to say daily with the Apostle: "I come to do Thy will, O God." This is the Christ-like will; this is Christian character; this should be the ideal of the Catholic educator; for what he is, is vastly more important than what he knows, just as it is incomparably more important that his work with his students should be more of an inspiration to high and noble living than to broad and varied learning. But perhaps this is only another way of saying that the most effective method of imparting the best and most indispensable elements of Catholic education is the example of a solidly Catholic life. And

there again Christ offers Himself as a model. Catholic education differs from secular education principally in this, that it makes the moral side of it paramount rather than the merely intellectual side. And that view is grounded on the principle that the primary purpose of life is moral and religious rather than intellectual and cultural.

CHRIST AS EXEMPLAR

The plea of Christ is always that we should strive to lead in so far as we possibly can a life like unto His own. And so He gave us in all things the example of what He would have us become—the example of charity and justice, of humility and meekness, of generosity and self-sacrifice, of purity and of patience. “Seek ye first the Kingdom of God and His justice,” He says, “and all things else shall be added unto you.” Let a man, therefore, be true to this divine Exemplar, let his mind be enlivened with the spirit of faith, let his external conduct be consistent with that faith, let him look upon himself from the lofty viewpoint of a coöperator with Him Who said: “For this was I born, for this I came into the world, that I might give testimony to the truth,” and that man will be a truly Catholic educator.

WE ARE ALL EDUCATORS

Now you may ask: “But why speak to us about the qualifications of the ideal Catholic educator? Why do you not rather address your remarks to some University Faculty?” Well, the obvious answer is that you too are Catholic educators. You are educators of yourselves and of one another. You also can be and you should be Catholic educators. And, unless you too are animated with a lively spirit of study, with a passion for truth and a zeal for making it known and loved—unless you too labor unceasingly to build up in yourselves that true character which is Christ-likeness of mind and of will—then all your readings and all your conversations will do you little good, and you may go out and mingle with men everywhere, and your words will be fruitless, your life barren of good results, deceiving others with the mere appearance of Christian truth, and confirming rather than combating unbelief. For our Catholic Faith is more than a mere sentiment, more than a beautiful idea, more even than a consistent and forceful philosophy. It is

the light of life itself. And the duty of every Catholic to be an educator by profession or merely by the consistency of his faith and practice, is to show that the radiance of that light must illumine the steps of every man who walks life's pilgrimage, if he would safely reach its goal.

FOURTH SUNDAY AFTER PENTECOST

Confidence in God

By G. L. CAROLAN

"Master, we have labored all the night and have caught nothing, but at Thy word I will let down the net" (Luke, v. 5).

SYNOPSIS: Introduction: The difficulty of renewing unsuccessful efforts.

I. Time and circumstances.

II. The demand on the faith of the Apostles.

III. The miracle and its lesson.

It is hard to be asked to renew an effort which one is sure will fail. The courage and determination which the facing of a difficulty for the first time demands, may be great; but there is, after all, something of the nature of novelty in such a task. But, when one's efforts have regularly and consistently resulted in failure, it is, I say, particularly hard to be asked to renew that same effort, especially when the adverse circumstances remain just as strong as before. Yet, this is the sort of trial of our faith and confidence in Him which God so often demands of us. The miracle recorded in today's Gospel, the first of a series connected with the Lake of Galilee all pointing more or less in the same direction, was the reward of a trial of faith such as we have been considering. The principal application is to the Church, but in a secondary sense the incident may be applied to the individual soul, and is full of helpful lessons.

TIME AND CIRCUMSTANCES

One cannot read St. Luke's account of the Miraculous Draught of Fishes without being convinced that it is the account of an eyewitness, and of one who paid the closest possible attention to detail. It is noted, for instance, that the multitude pressed about our Lord, that He was gradually pushed to the Lake, and was forced to enter the boat of a fisherman whose name is given, that there was a

deliberate choice of the boat from among the number drawn up on the shore. Further, the conversations and sequence of events are all accurately recorded. Yet, we know that St. Luke could not have been present on that occasion, for he did not join the company of the Apostles until after the Ascension. Whence, then, did he get such accurate information? There is a tradition of strong probability that from our Lady's own lips he derived much, if not all, the matter of his Gospel; hence it has been called "The Gospel of the Mother."

Certainly, it was a loving eye that watched and a loving mind that treasured up this singularly beautiful and instructive incident. We can see what may be described as "the mother touch" in the account; and, if the event made such a deep impression on our Lady's mind, it was because her spiritual sense, always keenly alive, recognized its importance as a revelation of our Lord's character and method of dealing with souls.

The first year of Christ's public ministry was well on its way, and Peter, James and John, those chosen souls who were to be the chiefs of the Apostolic company, had followed His footsteps, but had not as yet attached themselves to His personal service with the devotion of disciples. A pause in the journeying gave them a chance to return to their former business and time to consider their future. St. Peter and his companions had set out with the other fisherfolk of the village of Bethsaida for the night's work on the Lake, and, in spite of all their skill and perseverance, the night's labor was without result. We are not told anything about the fortune of the other boats in the company, but most likely they failed equally to make a catch, as St. Peter's subsequent speech to our Lord seems to imply.

Now, fish were plentiful in the Lake (the name Bethsaida, or "House of Fish," points to the locality being well stocked), and it must have appeared very extraordinary to those men that their efforts were entirely fruitless, though prolonged throughout the whole night! The fact of their continuing their labor for so long shows how they hoped against hope, as it were, that the luck would turn. Had such an experience been a common occurrence, they would have ceased labor long before the night was through. But, when the dawn broke, they drew in to the shore, weary and disappointed, to wash and dry their nets for the next night's work.

Then it was that our Blessed Lord appeared walking along the

shore from Capharnaum, His headquarters, followed by an ever-increasing crowd eager to hear Him. When stirred to excitement, crowds are not very considerate, an Eastern one least of all so. Hence it happened that, when our Saviour arrived at Bethsaida, the onrush of newcomers would have pressed Him into the Lake, had He not taken refuge in the fishing boat of Simon. On its being pulled out slightly from the shore, it formed an excellent pulpit.

THE DEMAND ON THE APOSTLES' FAITH

The discourse finished, our Saviour turned to Simon and said: "Launch out into the deep, and let down your nets for a draught." Naturally, all Simon's professional instincts rose in protest. Now, to hope for a catch in the bright sunlight of close on midday, when all during the night there had not been a sign of any fish being in the neighborhood! "Master we have labored all night and have caught nothing: but at Thy word I will let down the net." Asked to attempt the apparently impossible, St. Peter, even though his knowledge of Christ's power was at that time but slight, obeyed. We can picture the attitude of the watching crowd. What taunts and rough chaff must have been flung at the boat's crew when it was seen that they were going to carry out an order which to the folk who knew the Lake was evidently only wasted labor!

But the actual result! Scarcely had the net struck the water, as the boat circled round paying out the slack, when the miracle was evident. The ripple of a mighty shoal of fish furrowed the lake surface, and as the ends of the great seine net were drawn in, the strain was more than it could bear, so that it began to break. With the hastily summoned aid of their partners in the second boat, the work was carried through, and both the craft, loaded to the gunwale, made slowly to the shore! And now the crowd were silent; the half-uttered taunt was smothered on their lips, and Simon Peter, wholly astonished at the evidence of Christ's power, broke out in confused protest at the thought of his own unworthiness.

The whole course of this incident is most instructive, and is full of lessons of encouragement from which we can, each in his own degree, take comfort. It emphasizes the principle that, in carrying out any work for God, it is the fact of His command, however that may be made clear, which will ensure success, even though the cir-

cumstances be as much against us as appeared to be the case on that occasion by the lakeside in Galilee.

THE LESSON OF THE MIRACLE

"At Thy word I will let down the net." It is the fearless cry which goes up constantly from those souls who, strong in their trust of God, accomplish things for Him the tale and sight of which make us ordinary mortals marvel.

Read the records of missionary effort in any country, and time and again the similarity of the circumstances here portrayed stands revealed. Look at the churches and schools, the convents and homes of mercy on all sides—to how many does not the same apply!

Similarly, in the quiet region of our own souls, God demands the homage of our perfect trust when He bids us, through the exhortation and guidance of those who speak in His name, to take up again and again the work of self-correction exactly at those points where we have so often previously failed.

The overwhelmingly insistent occasions of sin, the call and lure of pleasant things, the strong cry of our own nature—who has not felt the pressure of all these! Often and often, the hopeless wearisomeness of the task of self-restraint may either tempt us to cease all effort, or so discourage us that, having once given way, we have no heart to face the effort to reform.

But here particularly the principle which we have been considering holds good, and the reality of the peril makes it all the more necessary for us to learn the lesson well.

"At Thy word I will let down the net." Oh, how we must drive home to ourselves the force and meaning of the words! "Because I know it to be *Thy* definite command, O my God, therefore have I the will to try and try, to trust and trust!"

Aye, and how often it happens that a difficulty which we feared fades away, that a help unlooked for comes just when most needed, that the very thing which seemed to point to our undoing aids us to victory! Awed and in wonder, words like to those St. Peter used rise to our lips, for we feel that the hand of God is near us.

Book Reviews

CATHOLICISM AND DEMOCRACY

There is no doubt at all about the interest which Mr. Shuster's recent work* possesses, nor any either about its scholarship and the arresting manner in which what it contains is presented to the reading public. Nor I think as to its timeliness. But here I verge upon a path which I am unwilling to tread. Unless a man has (like Bryce in the United States or Bodley in France) spent sufficient time in a country not his own to understand it thoroughly, he has, so I think, no business to attempt a criticism of its position or doings. I have been a grateful guest in many cities and in a large number of States across the border of the country in which I live and where I am now writing, but that is not going to make me commit the ineptitude of criticizing the American attitude towards anything. Mr. Shuster discusses the question as to whether the Catholic religion can live in and alongside of American democracy. At the first blush, one would say *solvitur ambulando!*—as a matter of fact, it does so live and evidently flourish. And were it really impossible for it so to live and flourish, then, since the Church was destined to exist for the whole world, there must be something wholly wrong with the democracy in question. Which, most people would agree, is absurd.

Yet, the question has been posed (or perhaps it is more correct to say that the opinion has been, and still is held) that there is something basically irreconcilable between the two, and the outcome of that is visible in what has arisen in connection with the forthcoming Presidential election—and perhaps also in the state of affairs in connection with the horrible conditions now existing in Mexico, coupled with the silence of the great organs of opinion west of the Atlantic, which is so stupifying a fact to the outside observer of public affairs. What the author essays to do, and in the opinion of at least one deeply interested reader admirably succeeds in doing, is to analyze this question and discuss it fully and in relation to the various movements intellectual and social in his country. It seems to me, as I have said, that he does this with great success. But it is for his own fellow-countrymen to judge in a matter of that kind, and all that I have to add is that I fail to see how they can be indifferent to a work of such merit and such suggestiveness as this.

There is just one point which perhaps a writer from another country may be permitted to linger over, the more because it is one which

* *The Catholic Spirit in America*. By George N. Shuster (Lincoln McVeagh, The Dial Press, New York City).

affects his own country even more than that to which Mr. Shuster belongs. That is the vastly important matter of the output of distinctively Catholic literature on this side of the Atlantic. In Canada it must be admitted that it is practically nil—in the English language at any rate, and, as far as I am aware, the same is true of French, for the large and intensely Catholic French population is as unproductive as their much fewer English-speaking brethren. And it is a patent fact that the output south of the border between the two countries is not at all what might have been hoped for, having regard to the size of the Catholic population and to the vastly important message which the Catholic Church has for the world. Much smaller bodies of Catholics elsewhere have produced much larger and more important contributions. Why is this? Mr. Shuster thinks, and probably it is so, that the fearful strain of maintaining educational institutions for Catholic youth has had much to say to this: many a mute inglorious Milton has been nobly sacrificed to the need for supplying a Catholic education for very Catholic child. As one who lived through and bore a part in the educational struggle in England for more than twenty years, I know very well what this means for teachers and for clergy, and know that for all the former and most of the latter the struggle was one of life and death, and one allowing of no time for other occupations.

Whilst all this is true, none the less the lack of such literary output is a drawback, almost a disaster. Apologetics we have, and, things being what they are, we must have. But that is not the be-all and end-all of what we want. Far from it. Mr. Shuster is very clear on that point, and I wholeheartedly agree with him.

But the question is what is to be done to bring about a better state of affairs. It is absurd to suppose that on this side of the Atlantic—or anywhere else for that matter—it is sufficient to exclaim: "Go to! Let us have a cohort of able writers!" And forthwith the libraries will be flooded with brilliant treatises. We have got to begin a good deal lower down than that, and endeavor to breed and, where any symptoms of promise appear, encourage literary tendencies in our young people. Are we doing it? During the years which I have spent north of the boundary, I have seen great endeavors made to encourage budding youth in the art of oratory—whether the same efforts are made south of that line, I do not know. With these efforts I very imperfectly sympathize (though, for my sins, I have twice judged at oratorical contests), and for the reason that it seems to me that here, where I live, we do too much talking and too little thinking, and while that state of affairs persists, we shall not do much writing—that is, writing which is worth reading. What we really want is more books like that recently written by Dr. Mangan on Erasmus, which I had the honor of reviewing some time ago in this REVIEW. That is not a work of

apologetics; it is a fine piece of considered scholarship, and I notice, with pleasure but not surprise, that it has had really serious consideration on the other side of the Atlantic as well as on this. That is the kind of book which really counts, and which really makes people look a second time at the Catholic Church and consider its position.

It has always to be borne in mind—and, as one for years outside the Church I can testify to this—that the idea of the average uneducated Protestant is that the Church is just an antiquated foolishness which attracts people by reason of its meretricious services and splendors—its graven images especially, Heaven save the mark!—but is not a haven for anyone of real intelligence. That is an opinion which in their heart of hearts is held by many who think themselves well educated, though on this particular point they certainly are not. It is an opinion which, when held by a fair-minded man (and it is ignorantly held by many such this very day), can be dispelled by books like that which I have just mentioned, and, let me add, by that which I am now reviewing. I think and hope that I have made it plain that I have liked the book, but I should have liked it better if it had possessed an index, and thus relieved me of the trouble of making something of the kind for myself as I read my way through it. I am sure that there will be a second edition, and I hope that this deficiency will then be made good.

BERTRAM C. A. WINDLE, F.R.S.

THE LIFE OF CHRIST

The life of Christ ought to furnish the chief subject of our meditation, since it contains the model of true holiness and keeps before our minds the hope of salvation. And so charming is the Gospel story that there should be no other book that we read so willingly and with so much pleasure. It is, thus, one of the good signs of the persistence of high ideals and of the religious spirit in our times that, in spite of much in modern life that tends to degrade or to turn men away from God, there is as great—if not greater—interest today in Jesus Christ as in the ages past. Evidence of this is found in the new Lives that are continually appearing, for books are not written or published unless there is a call for them. If the demand for bad literature is discouraging, the demand for books on Our Saviour is heartening and a reason for some degree of optimism. There can never be too many Lives of Christ, because Christ needs to be brought continually before the minds of mankind, so that each generation and class will receive from His example and teachings the help which their own peculiar conditions or problems require. Many biographies written in simpler form and adapted to the general reading public have appeared in recent years, and some of them have attained to a well deserved success. Others

have been prepared with a view to serving a particular kind of readers, especially those who desire devotion or doctrine as the fruit of their reading. There are also scientific Lives of Christ, which aim at a study of the historical, textual or religious aspects of the Gospel narratives; and it is in this field especially that there is ever room for new treatment of the deeds and doctrines of Our Lord. Christ Himself remains the same, but our knowledge of His person, words and works can grow continually, and be assisted in no small degree by the results of modern historical research and exegetical study. Unfortunately, science is too often employed by those who write of Christ only with the aim of attacking the reliability of the Gospels or perverting its true meaning. The adversaries of Christianity deny that the Evangelists were eyewitnesses and reliable, and they so distort the picture of Christ as to take from Jesus, not only His divinity, but nearly all His human splendor. Their method of argumentation is so fallacious and their judgments so arbitrary that one might think it a good policy to permit their errors to refute themselves. But what these men lack in knowledge, they make up for in effrontery and in unwearied zeal for the cause of trying to deceive all the people all the time. "One cause of the influence exercised by negative criticism," says Father Vigoroux, "is the tone of assurance with which it draws its conclusions. In setting forth their views the unbelievers say with an air of great confidence: 'Science proves,' 'Criticism demonstrates'; and this assertion frequently takes the place of proof and demonstration. As though science were incarnate in their person—as though criticism did not exist outside the hypotheses invented by their imagination!"

We welcome, therefore, the translation into English of Fillion's "Life of Christ," * in which true science, logic, and fairness are opposed to the pseudo-science, sophistry and prejudice of the Rationalists who boast that they have discovered "the true Jesus." The orthodoxy and competence of the author is guaranteed by his position as Consultor of the Biblical Commission, by his long years of study and writing on Scriptural subjects, and by his perfect acquaintance with the problems, difficulties and objections that are offered here and there by the text itself—or, as is mostly the case, that are fabricated by the critics. The present volume (the first of three) has three parts, in which are treated in order: (1) the sources of the life of Christ, His country and His people; (2) Christ before the Incarnation (*i.e.*, the Eternal Word and the Messianic prophecies); and (3) the infancy and hidden life. In order that the progress of the account of the Saviour's life may not be interrupted overmuch, the refutation of the chief Rationalistic errors is given at the end of the volume in 26 appendices. We have not been

* *The Life of Christ. A Historical, Critical and Apologetic Exposition.* By the Rev. L. C. Fillion, S.S., Consultor of the Biblical Commission. Translated by the Rev. Newton Thompson, S.T.D. (B. Herder Book Co., St. Louis, Mo.).

able to discover the date of this work, but the latest book cited in the bibliography was published in 1910.

Dr. Fosdick, the author of the "Pilgrimage to Palestine,"* is pastor of the Park Avenue Baptist church in New York City, and is well known as a successful preacher and writer of religious books. He belongs to the Modernist wing of Protestantism, as the reader of this book can easily gather from the views expressed here and there about the supernatural, miracles, inspiration, asceticism, etc. If only these doctrinal and some historical passages could be deleted, even readers who are not of Dr. Fosdick's persuasion would find nothing objectionable in his book, but would on the contrary find it very useful as well as entertaining. Four months which the author recently spent in Egypt, Palestine and Syria, are made of benefit to others who wish to make the same pilgrimage, either in the body or in the spirit, by the introductory chapters on the geographical setting and historical background of the Holy Land and by those that follow, in which the pageant of Hebrew history is traced from Sinai to the Palestine of today.

J. A. McHUGH, O.P.

* *A Pilgrimage to Palestine.* By Harry Emerson Fosdick, D.D. (The Macmillan Co., New York City).

CATHOLICISM BOURGEOIS AND SUBMERGED

The latest Borden and Whalen novels* (in the second case I am far from certain that the word "latest" is anywhere nearly accurate) afford a good view of the cliffs between which Catholic fiction in English has fallen. Mrs. Borden is a conscientious and fastidious writer, who knows as much about the details of her craft as she seems to know about the more exclusive restaurants. Unfortunately, she had never had a story to tell. This is due partly to weakness in conceiving plot and character, and partly to a habit of restricting life to a domain where dramatic intensity is out of the question. Mrs. Borden's *milieu* is what can only be termed "bourgeois Catholicism." The heroine of the present novel is the kind of woman whose confessor must be nothing less than an Apostolic Delegate. She selects her company, both social and ecclesiastical, with the utmost care; and when she desires to do penance for the sins of her youth, she hunts out a particularly charming shrine in Normandy where there is plenty of opportunity to apply "charity" to the peasants. The latter are, of course, mere picturesque automatons: they exist like Punches and Judys to supply a colorful background for the *grande dame*. The rest of the story is comprised of

* *From out Magdala.* By Lucille Borden (The Macmillan Company, New York City).—*The Forbidden Man.* By Will W. Whalen (B. Herder Book Company, St. Louis, Mo.).

scenes wherein the "hectically modern" life of a debutante and her admirers is contrasted with Normandy peace. Incidentally, there is plenty of room for unction, which is supplied in an almost sickening abundance. All of it sounds perfectly orthodox to me—excepting possibly the sweeping condemnation of feminine cigarette smoking—but I confess to like it better from authors who are competent masters of the spiritual life.

Père Sertillanges' noteworthy plea for an "objective" point of view in creative art seems applicable here. That a novelist or poet succeeds only when he has a vision of the whole of life quite in the same way that St. Thomas' philosophy deals with the whole of life, is a dictum which can be applied with effectiveness to contemporary fiction. Mrs. Borden sees humanity and religion through a lorgnette, in a manner which must—and does—positively exasperate anybody who has ever walked down a street with his eyes open.

But let us hurry on to her diametrical opposite, Father Will Whalen. Here also there is an abundance of good intentions. Father Whalen knows nothing of the novelist's craft. He has tumbled head over heels in love with "Americanese," so that his diction is one long procession of slang phrases more or less contemporary in character. And the story or the human beings in it? Mining town environment and characters; a soldier boy come home, sentimentally conceived of and never for a moment real; the girls and boys of the coal mines, a stagy ex-actress, home-spun moral issues. All this is Father Whalen's *milieu*—the illiterate, sensation-pocked, utterly trivial existence of what may be termed "submerged Catholicism." The wholeness of life is not reflected in it any more than in Mrs. Borden's plush-filled drawing rooms. Our reverend author seems to lose consciousness the moment he drops the cheap "lingo" of the ruthlessly dehumanized Pennsylvania hills. There is a spark in him, but he appears to be incapable of doing anything with it other than kindling the wrath of those who care, not merely for the repute of literature, but also for the welfare of the people of the Church of God. When will this people receive an American novelist worthy of them? Well, when he does come—hope is a virtue—he can look at Mrs. Borden and Father Whalen, and see at least two roads he must not follow.

GEORGE N. SHUSTER.

Other Recent Publications

The Priest and St. Paul. Translated from the German of the Rev. Otto Cohausz, S.J., by the Rev. Laurence T. Emery, M.A. (Benziger Bros., New York City).

What a wonderful mission is given to the priest of today! Amid the world and its surroundings, with its triumphs and its failures, its joys and its

sorrows, its virtue and its vice, he stands as a vessel of election, one chosen to be a leader of men in the heavenly paths and a rock of defense for weak and strong in the terrors and trials of evil. Since by his power or lack of it he can do much good or place an obstacle in its way, how important it is that he realize the weightiness of his mission, the need of fulfilling it, and the holiness of life required for it! How necessary is it for him first to practise what he preaches, if he would be a true leader of men and a vigorous shepherd of souls! This, however, can he be only by modeling himself after some acme of priestly perfection. Of course, no model can be found that compares with Christ Himself, the Great High Priest, but after Him perhaps a purely human type of priest—one who strove with special zeal to follow in the footsteps of his Divine Prototype—may legitimately be sought for inspiration and imitation. Who better could be chosen as such a model than St. Paul? His life is the example of a life rich in victories for Christ because of victories over self. We can thus appreciate the value of "The Priest and St. Paul." It is not a life of the great Apostle; its purpose is "only to apply words and experiences of St. Paul to the priestly life of today," with a view to their being helpful. It gives the facts of a great priest's spirituality as a thorough and practical aid to present-day conditions of the priestly life. Its author is a Jesuit Retreat Master of long experience, and thus especially fitted for presenting such a work as this. The translator has done an excellent service in giving to others what he found to be helpful for himself. This volume might be well placed in the hands of every seminarian and priest. With St. Paul as their model of Apostle, Priest and Soldier of Christ, they could accomplish more in the mission assigned them.

Die Prädestinationslehre bei Thomas Von Aquin und Calvin. Von C. Friethoff, O.P., Lector Sacrae Theol. (St. Paulus-Druckerei, Fribourg, Switzerland).

It was Calvin who attempted to unify and reduce to system the religious teachings of the Reformers. As the basic principle for such a Protestant theology, he chose the sovereignty of God, making this doctrine the idea which embraced, dominated, characterized, and determined all the others. In this insistence upon the honor and majesty of God, he resembled much St. Thomas Aquinas, to whom he may also be likened by reason of the theological formulas he employed especially in such questions as Foreknowledge, Election and Reprobation. These similarities have even misled some non-Catholic writers into the belief that Supralapsarianism or Infralapsarianism was nothing more than a modified form of the Thomistic doctrine of Predestination. A detailed comparison of Thomism and Calvinism is, therefore, most useful. Hence it was that the University of Utrecht in Holland during the scholastic year 1924-1925 offered a prize for the best comparative study of the Thomistic and Calvinistic teachings on Predestination. The prize was awarded by the non-Catholic faculty to a Catholic priest, Father Friethoff, O.P. His dissertation was later translated from Dutch into German, and was published last year in the *Divus Thomas* of Fribourg, Switzerland. It is this German translation that is now issued in book form.

Fr. Freithoff's work is a most scholarly one. He has gone back to the original sources, and made a thorough study of the two theological systems which he compares, from the writings of St. Thomas and Calvin themselves. This is not to say that he overlooks extrinsic sources; for other authorities are also made use of; but, as is proper, the minds of the Angelic Doctor and of the teacher of Geneva are first investigated from their own works. The result of this scientific and able study is to show that the doctrines of the greatest of Catholic theologians, far from being the same as those held by the most influential of Protestant teachers, are in essential and diametrical opposition.

J. S. C.

Isaac Jogues, Missioner and Martyr. By Martin J. Scott, S.J. (P. J. Kennedy and Sons, New York City).

Hero-worship seems to some extent to be ingrained in every one of us. And the noble deeds of others, besides being a source of inspiration, draw from us expressions of admiration and wonder that multiply with the deeds. It is this fact that makes us—whether we admit it or not—regard the Saints and their lives with such respect, and find in them sources of consolation in trial and encouragement in difficulties. In reading Fr. Martin Scott's new Life of Isaac Jogues, one cannot but be deeply impressed by the facts and deeds of such an heroic life. To become acquainted with the work of such a noble character, to understand the enormity of his sacrifice for the missions, his sufferings for the faith, his patience and fortitude in tortures of the worst imaginable kind, his perseverance amidst it all, is to realize to some degree the extent of the heroic love that the first French Jesuit Missioners to this country possessed for God and souls. They were a band devoted and loyal to the cause of Christ, and Jogues stands out as one of the world's most heroic figures. This glowing, but by no means fictional account of Jogues' life shows him to us in his voyage to the New World, in his missions to the Huron Indians, in his capture by the Iroquois, in subsequent torture and slavery, in escape, recapture and martyrdom. Fr. Scott has clearly and interestingly portrayed this life of Jogues, and for his matter he has used nothing but facts taken from reliable documents—the *Jesuit Relations*. The work is thus, not merely the life of a Martyr and Missioner, but it is also an historical volume that furnishes a detailed account of some of the New World foundations, as well as of the customs, beliefs, and superstitions of the early Indians. It can be read by Catholic and non-Catholic alike with much profit.

The Ways of Courage. By Humphrey J. Desmond (B. Herder Book Co., St. Louis, Mo.).

By the felicitous device of expressing the good life in terms of courage, Mr. Desmond invests virtue with a special charm and a strong appeal for our generation, which loves to boast of its manly qualities of independence, sincerity and self-reliance. On the other hand, vice is stripped of its false glamor and made to appear in all its unmanly cravenness and slavish cowardice. Psychologically viewed, this is an excellent approach. Nor is this

manner of presentation purely artificial; on the contrary, the truth of the matter is that at the bottom of every virtue lies a degree of fortitude, and that the genuinely virtuous man is a potential hero. There are many, however, who do not see that gentleness and meekness in reality are strength, and that they require a measure of self-restraint of which but few are capable. The author shows this hidden virility of all the virtues, and hence makes them appear to many in a new and more attractive light. The book will make edifying as well as delightful reading. The note of high challenge which runs through it and the spirit of optimism which lights up its pages, render it especially suitable for the young and those who, though advanced in years, have not ceased to strive. C. B.

The Ecclesiastical Year. By John Rickaby, S.J. (Joseph F. Wagner, Inc., New York City).

Though rather fulsome, the praise which the editor-in-chief of "My Book Case Series" gives to this volume is, in the main, well deserved. However, only an educated reader is likely to get out of this book most of the good that is in it. The Chapter on "Shrovetide" contains much that is particularly interesting, and should be missed by no reader who selects only the chapters that sound appealing to him. The Chapter on St. Ignatius is also very interesting and informing. In fact, after the third Chapter this reviewer was not tempted to pass over even one page. All through the book there are many passages that are instructive, charming, edifying, both for those who have studied the classics and theology and for those who have not. Those are likely to get the most good out of this book who read it painstakingly from beginning to end and linger over those parts that evoke their interest. On the whole, this is one of those books by means of which the reader might determine his I. Q. to some extent, and to a large extent his quotient in education, religion, and his appreciation of the seriousness of life. There is much refined humanism which ought to appeal to a man *qui ingenuas fideliter didicit artes*. F. W.



Rev. George L. Fitzpatrick, Rector

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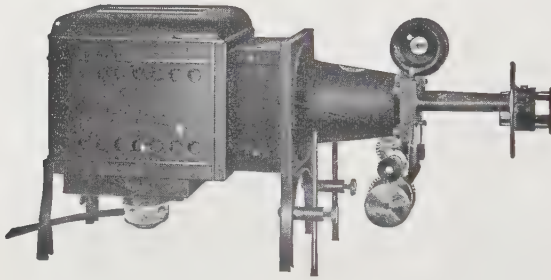
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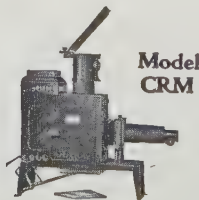
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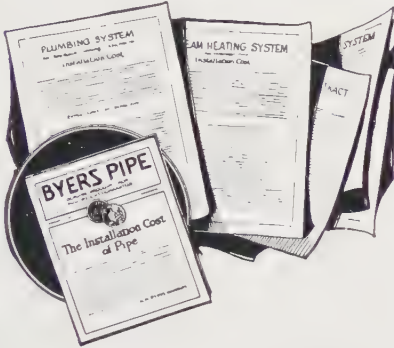
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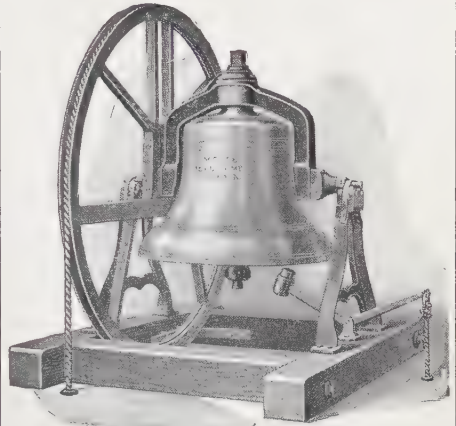
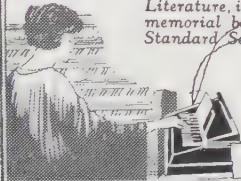
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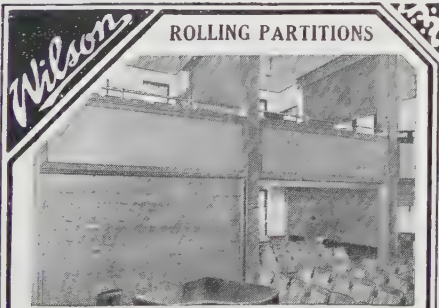
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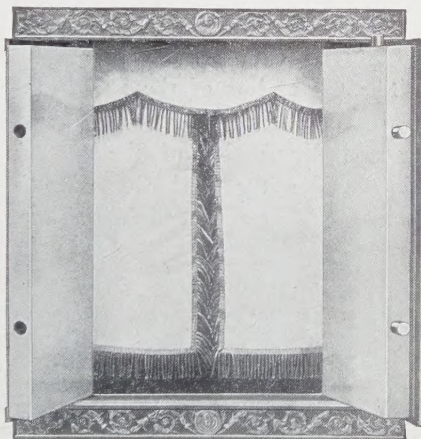
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